Advertisement.

THE

FIRST PART

OF

THE *Pilgrims Progress* [illegible] kind
acceptation among [illegible]
rying off an Eleventh Impression [illegible]
many Additions, [illegible]
and the Publisher [illegible]
sons desired to [illegible]
Pictures, hath endeavou[illegible]
therein, in this Twelfth Im[illegible]
Cuts.

Destruction
Printed for Nat. Ponder in the Poultry

THE Pilgrim's Progress FROM THIS WORLD TO That which is to Come:

Delivered under the Similitude of a

DREAM,

Wherein is Discovered

The Manner of his setting out,

His Dangerous JOURNEY,

AND

His Arrival at the Desired Country.

By JOHN BUNYAN.

The Twelfth Edition with Additions and the Cuts.

I have used Similitudes, Hosea 12. 10.

Licensed and entred according to Order.

LONDON,

Printed for *Robert Ponder*, and sold by the Booksellers of *London*. 1679.

Advertiſement.

THE SECOND PAR

OF THE

Pilgrims Progreſs.

THE *Pilgrims Progreſs* from this Wo to that which is to come; The Seco Part: delivered under the Similitude of *Dream*, wherein is ſet forth the Manner the ſetting out of *Chriſtians* Wife and Ch dren, their dangerous Journey, and ſafe A rival at the deſired Country, by *John Bun I have uſed Similitudes*, Hoſ. 12. 10. Pr One Shilling.

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NEW YORK

WHen at the first I took my Pen in hand
Thus for to write; I did not understand,
That I at all should make a little Book
In such a Mode: Nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun;
And thus it was: I writing of the way
And race of Saints in this our Gospel-day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
With more than Twenty things, which I set down:
This done, I Twenty more had in my Crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, *and eat out*
The Book that I already am about.
Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode, I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbour; no not I,
I did it mine own self to Gratifie.
Neither did I but vacant seasons spend
In this my Scribble; Nor did I intend
But to divert my self in doing this,
From worser thoughts, which make me do amiss.

Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and wh
For having now my Method by the end,
Still as I pull'd, it came; and so I pen'd
It down; until it came at last to be
For length and breadth the bigness which you
Well, when I had thus put my ends togeth
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, let them live; some let them d
Some said, John, *Print it; others said, not*
Some said it might do good; others said, n
Now was I in a straight; and did not see
Which was the best thing to be done by me:
At last I thought, since you are thus divided
I print it will, and so the case decided.
For, Thought I, some I see would
Though others in that Channel
To prove then who advised for the best,
Thus I thought fit to put it to the Test.
I further thought, if now I did deny
Those that would have it, thus to gratifie;
I did not know but hinder *them I might*
Of that which would to them be great deli
For those which were not for its coming for
I said to them, Offend you I am loth:
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.
If that thou wilt not read, let it alone.
Some love the Meat, some love to pick the B

ea that I might them better
did too with them thus Expostulate.
May I not write in such a style as this?
such a Method too, and yet not miss
ly end, thy good? why may it not be done? (mne:
ark clouds bring waters, when the bright bring
ea, dark or bright, if they their Silver drops
ause to descend, the earth, by yielding Crops,
ives praise to both, and carpeth not at either,
ut treasures up the Fruit they yield together;
ea, so commixes both, that in her Fruit
one can distinguish this from that; they suit
er well when hungry: But if she be full,
e spues out both, and makes their blessings null.
You see the ways the Fisher-man doth take
o catch the Fish; what Engines doth he make?
ehold! How he engageth all his wits;
lso his snares, lines, angles, hooks and nets:
et Fish there be, that neither Hook nor Line,
or Snare, nor Net, nor Engine can make thine:
hey must be grop'd for, and be tickled too,
r they will not be catcht, whate'er you do.
How does the Fowler seek to catch his game
y divers means, all which one cannot name?
is gun, his nets, his lime-twigs [illegible]
e creeps, he goes, he stands; yea [illegible]
all his postures? yet there's none of these
ill make him Master of what Fowls he please.
a, he must Pipe and Whistle to catch [illegible]
if he does so, that Bird he will miss.

If that a Pearl may in a Toads-head *dwell*
And may be found too in an Oyſter-ſhell;
If things that promiſe nothing, do contain
What better is than Gold; who will diſdain
That have an inkling of it, there to look,
That they may find it? Now my little Book
(Tho void of all theſe paintings that may ma
It with this or the other man to take)
Is not without thoſe things that do excell
What do in brave, but empty Notions dwell.
Well, yet I am not fully ſatisfy'd (try'
That this your Book will ſtand, when ſound
Why what's the matter? It is dark, *what th*
But it is feigned: *What of that? I tro,*
Some men by feigned words, as dark as mine,
Make truth to ſparkle, and its Rays to ſhine
But they want ſolidneſs: *ſpeak man thy min*
They drown'd the weak Metaphors make
Solidity, indeed becomes the Pen (blin
Of him that writeth things Divine to Men
But muſt I needs want ſolidneſs, becauſe
By Metaphors *I ſpeak? were not Gods La*
His Goſpel-Laws, in Olden times held forth
By Types, Shadows and Metaphors? *Yet lo*
Will any ſober Man be to find fault
With them, leſt he be found for to aſſault
The higheſt Wiſdom: No, *he rather ſtoops,*
And ſeeks to find out what by Pins and Le
By Calves, and Sheep, by Heifers, and by R
By Birds and Herbs, and by the blood of La
G

God speaketh to him; and happy is he
That finds the Light and Grace that in them be.
Be not too forward therefore to conclude,
That I want solidness; that I am rude:
All things solid in Shew, not solid be;
All things in Parables despise not we,
Lest things most hurtful lightly we receive;
And things that good are, of our Souls bereave.
My dark and cloudy words, they do but hold
The truth, as Cabinets inclose the Gold.
The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ his Apostles too, shall plainly see,
That Truths, to this day, in such Mantles be.
Am I afraid to say that Holy Writ,
Which for its Stile and Praise puts down all wit,
Is every where so full of all these things,
(Dark Figures, Allegories) yet there springs
From that same Book, that lustre, and those rays
Of light, that turns our darkest nights to days.
Come let my Carper, to his Life now look,
And find there darker Lines than in my Book
He findeth any: Yea, and let him know,
That in his best things there are worse lines too.
May we but stand before Impartial Men,
To his poor One, I dare adventure Ten,
That they will take my meaning in these lines
Far better than his lyes in Silver Shrines.
Come, Truth, altho in Swadling-clouts, I find
Informs the Judgment, rectifies the Mind,

Pleases the Understanding, makes the Will
Submit the Memory too it doth fill
With what doth our Imaginations please;
Likewise, it tends our Troubles to appease.
Sound words I know Timothy *is to use,*
And old Wives Fables he is to refuse;
But yet grave Paul *him no where did forbi*
The use of Parables: in which lay hid (
That gold, those Pearls, and precious Stones i
Worth digging for, and that with greatest c
Let me add one word more, O Man of G
Art thou offended? Dost thou wish I had
Put forth my Matter in another dress,
Or that I had in things been more expres?
To those that are my betters, (as is fit)
Three things let me propound, then I submit.
1. I find not that I am deny'd the use
Of this my Method, so I none abuse.
Put on the Words, Things, Readers, or be r
To handling Figure or Similitude,
In application; but all that I may,
Seek the advance of Truth, this or that wa
Denyed, did I say? Nay, I have leave,
(Examples too, and that from them that h
God better pleased by their Words or Way
Than any Man that breatheth now adays)
Thus to express my mind, thus to declare
Things unto thee that Excellentest are,
I find that Men (as high as Trees) will
Dialogue-wise; yet no man doth them slig

writing so: *Indeed if they abuse*
th, *curſed be they, and the craft they uſe*
that intent; *but yet let Truth be free*
make her Sallys upon thee, and me,
ich way it pleaſes God: *for who knows how,*
ter than he that taught us firſt to Plow,
Guide our Mind and Pens for his Deſign?
d he makes baſe things uſher in Divine.
3. *I find that Holy Writ in many places,*
th ſemblance with this Method, *where the caſe*
o call for one thing, to ſet forth another;
e it I may then, and yet nothing ſmoother
uths Golden Beams: Nay, *by this Method may*
ake it caſt forth its Rays as light day.
And now before I do put up my Pen,
ll ſhew the Prophet of my Book, and then
mmit both thee and it into that hand ſtand
hat pulls the ſtrong down, and makes weak ones
This Book it chalketh out before thine eyes
he Man that ſeeks the everlaſting Prize:
ſhews you whence he comes, whither he goes;
hat he leaves undone; alſo what he does:
alſo ſhews you how he runs, and
ill be unto the Gate of Glory come.
It ſhews too, who ſets out for Life amiſs,
if the laſting Crown they would attain:
ere alſo you may ſee the reaſon why
ey loſe their Labour, and like Fools die.
This Book will make a Traveller of thee,
its Counſel thou wilt rulèd be;

I will direct thee to the Holy-Land,
If thou wilt its Directions understand:
Yea, it will make the slothful active be
The blind also delightful things to see.

Art thou for something rare, and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? wouldest thou remember
From New-Years-day to the last of December?
Then read my Fancies, they will stick like Burs,
And may be to the helpless Comforters.

This Book is writ in such a Dialect,
As may the minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel strains.
Wouldst thou divert thy self from Melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read Riddles, and their Explanation?
Or else be drowned in thy Contemplation?
Dost thou love picking-meat? or wouldst thou see
A Man i' th' Clouds, and hear him speak to thee?
Wouldst thou be in a Dream and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thy self, and catch no harm,
And find thy self again without a charm? Would
Wouldst read thy self, and read thou knowest not,
And yet know whether thou art blest or not,
By reading the same Lines? O then come hither,
And lay my Book, thy Head, and Heart together.

JOHN BUNYA

THE
Pilgrim's Progreſs:
In the Smilitude of a
DREAM.

AS I walked through the Wilderneſs of this World, I lighted on a certain Place where was a * Den: and laid me down in *that* place to ſleep: And as I ſlept I dreamed a Dream. I dreamed, and behold, *I ſaw a Man* † *cloathed with Rags, ſtanding in a certain place, with his Face from his own Houſe, a Book in his hand, and a great Burden upon his Back*, I looked, and ſaw him open the Book, and read therein, and as he read he wept and trembled, and not being able longer to contain, he brake out with a lamentable Cry, ſaying, * *What ſhall I do?*

In this plight therefore he went home, and refrained himſelf as long as he could, that his Wife and Children ſhould not perceive his Diſtreſs, but he could not be ſilent long, becauſe that his trouble increaſed; wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them. *O my dear Wife*, ſaid he, *and you the Children of my Bowels, I your dear Friend am in my ſelf undone, by reaſon of a burden that lieth hard upon me: moreover I am for certain informed, that this our City will be burned with Fire from Heaven, in which fearful overthrow, both my*

* *The Goal.*

† Iſa. 64. 6. Luke 14. 33. Pſal. 38. 4. Hab. 2. 2. Acts 16. 31.

His Guilt.

* Acts 2. 37.

* *This Wo*

self, with thee my Wife, and you my sweet Babes, shall miserably come to ruine; except (the which † yet I see not) some way of escape can be found, whereby we may be delivered. At this His Relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy Distemper had got into his Head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to Bed; but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them *worse* and *worse*; He also set to talking to them again, but they began to be hardned. * They also thought to drive away his distemper by harsh and surly carriages to him: Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery; he would also walk solitarily in the Fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

† knows any of escape as yet.

Carnal Physick for a sick soul.

Now, I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in this Book, and greatly distressed in his Mind; and as he read he burst out, as he had done before, crying, * *What shall I do to be saved?*

Acts 16. 31.

I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood

Chriſtian no ſooner leaves this world but
Evangeliſt, who lovingly him greets
With tidings of another: and doth ſhow
Him how to mount to that from this below.

ſtill, becauſe (as I perceived) he co
not tell which way to go, I looked the
and ſaw a Man named *Evangeliſt*, comi
to him, and asked, *Wherefore doſt thou cr*
He anſwered, Sir, I perceive by the Boo
in my hand, that I am condemned to dy
†Heb 9. 27. and † after that to come to Judgment, a
*Job 26. 21, 22 I find that I am not * willing to do th
†Exod. 22. 14 firſt, nor † able to do the ſecond.

Then ſaid *Evangeliſt*, Why not willi
to dye? ſince this Life is attended wi
ſo many Evils? The Man anſwered, becau
I fear that this burden that is upon m
back, will ſink me lower than the Grave
*Iſa. 30. 33. and I ſhall fall into * *Tophet*. And, Sir, if
be not fit to go to Priſon, I am not fit t
go to Judgment, and from thence to E
ecution; and the thoughts of theſe thin
make me cry.

Then ſaid *Evangeliſt*, if this be thy Co
dition, why ſtandeſt thou ſtill? He a
ſwered, becauſe I know not whither to g
Then he gave him a † *Parchment Roll*, a
there was written within, * *Fly from t*
Wrath to come.

The Man therefore read it, and loo
ing upon *Evangeliſt* very carefully, ſai
Whither muſt I fly? Then ſaid *Evangeli*
pointing with his Finger over a very wi
Field, do you ſee yonder *Wicket Ga*
The Man ſaid, No *; Then ſaid the oth
do you ſee yonder † ſhining Light? H
ſaid, I think I do. Then ſaid *Evange*
Keep that Light in your Eye, and go up
rectly thereto, * ſo ſhalt thou ſee the Ga
at which when thou knockeſt, it ſhall
tell thee what thou ſhalt do.

o I saw in my Dream, that the Man began
run; now he had not run far from his
wn Door, but his Wife and Children per-
ceiving it, began to cry after him to re- †Gen. 19. 17.
urn; † but the Man put his Fingers in his *They that fly
ars, and ran on crying, Life, Life, Ter- from the
al Life: so he looked not behind him, wrath to
but fled towards the middle of the Plain. come, are a
The Neighbours also come out to † see gazing stock
im run, and as he ran, some mocked, o- to the world.
her threatned, and some cryed after him † Jer. 20.
o return; And among those that did so,
here were two that were resolved to fetch
im back by force. * The Name of the * Obstinate
ne was *Obstinate*, and the Name of the o- and Pliable
her *Pliable*. Now by this time the Man follow him.
was got a good distance from them; but
owever they were resolved to pursue him;
which they did, and in a little time they o-
ertook him. Then said the Man, Neigh-
ours, *Wherefore are ye come?* They said,
o perswade you to go back with us: but
e said, that can by no means be? You
well, (said he) in the City of Destruc-
on (the place also where I was born) I
ee it to be so; and dying there, sooner
r later, you will sink lower than the Grave
nto a place that burns with Fire and Brim-
tone; be content good Neighbours, and
o along with me.
* What, said *Obstinate*, and leave our * Obstinate
riends and our Comforts behind us!
† Yes, said *Christian* (for that was his † Christian
me) because, that *all, which you shall*
forsake, is not * worthy to be compared * 2 Cor.
ith a *little* of that, that I am seeking to
njoy; and if you will go along with me,
nd *hold it*, you shall fare as I my self;
for

uk. 15.17. for there where I go is † enough and
ſpare; Come away, and prove my Wo
Obſt. What are the things you ſeek, ſi
you leave *all* the world to find them?

1 Pet. 1.4. *Chr.* I ſeek an * *Inheritance, incorru-*
ble, undefiled, and that fadeth not aw
Heb. 11.16. and it is laid up in Heaven, † and ſ
there, to be beſtowed, at the time a
pointed, on them that diligently ſeek
Read it ſo, if you will, in my Book.

Obſt. *Tuſh, ſaid* Obſtinate, *away wi*
your Book; will you go back with us, or no?

Chr. No, not I, ſaid the other; becauſ

Luk. 9.62. have laid my hand to the * Plow?

Obſt. *Come then, Neighbour* Pliable, *let*
turn again, and go home without him; there
a Company of theſe Craz'd-headed Coxcomb
that when they take a Fancy by the end, a
wiſer in their own Eyes than ſeven Men th
can render a reaſon.

Pli. Then ſaid *Pliable*, don't revile;
what the good *Chriſtian* ſays, is true, th
things he looks after are better than our
my heart inclines to go with my Neighbou

Obſt. *What! more fools ſtill? Be rul*
by me, go back; who knows whither ſuch
brain-ſick fellow will lead you? Go back,
back, and be wiſe.

Chr. Nay, but do thou * come with th
Neighbour, *Pliable*, there are ſuch thin
to be had which I ſpoke of, and
more Glories beſides; if you believe not
read here in this Book: and for the tru
of what is expreſt therein, behold all is co
firmed by the † blood of him that made

Pli. * *Well Neighbour* Obſtinate (fa
Pliable) *I begin to come to a point, I int*

go along with this good Man, and to cast my lot with him: but my good Companion, you know the way to this desired place?

Chr. I am directed by a Man whose name is *Evangelist*, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pli. Come then, good Neighbour, let us be going, then they went both together.

Obst. And I will go back to my place, said *Obstinate*: † I will be no Companion of such mis-led fantastical Fellows. † Obstinate goes railing back.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went * talking over the Plain, and thus they began their Discourse. * Talk between Christian & Pliable.

Chr. Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come Neighbour Christian, *since there are none but us two here, tell me now further what the things are? and how to be enjoyed whither we are going?*

Chr. I can * better conceive of them with my mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book. * Gods Word.

Pli. And do you think that the words of your Book are certainly true?

Chr. Yes verily, for it was made by him that † cannot lye. † Tit. 1. 2.

Pli. Well said, what things are they?

Chr. There is an * endless Kingdom to be inhabited, and everlasting Life to be given * Isa. 45. 17. John 10. 28.

given us; that we may inhabit that K[ing]dom for ever.

Pli. *Well said, and what else?*

Chr. There are Crowns of Glory to

† 2 Tim. 4.8. Rev. 23. 4. Matth. 13. given us; † and Garments that will m[ake] us shine like the Sun in the Firmament Heaven.

Pli. *This is very pleasant; and what e[lse]*

* Isa. 15. 8. Rev. 7. 16, 17. ch. 21. 4. *Chr.* There shall be no more crying, nor Sorrow, for he that is owner of t[he] place will wipe all Tears from our Eyes.

Pli. *And what Company shall we have the[re]*

Chr. There we shall be with *Seraphi[ms]* * Isa. 6. 2. * and *Cherubims*, Creatures that 1 Thes. 4. 16, 17. dazle your Eyes to look on them: The[re] also you shall meet with thousands, t[en] Rev. 5. 11. ten thousands that have gone before t[o] to that place; none of them are hurtf[ul] but loving and holy, every one walki[ng] in the sight of God, and standing in [his] Presence with acceptance for ever: In

† Rev. 4. 5. Word, there we shall see the † Eld[ers] with their Golden Crowns: There we sh[all]

* Ch. 14. 1, 2, 3, 4, 5. John 12. 25. see the Holy * Virgins with their Gold[en] Harps. There we shall see † Men th[at] by the World, were cut in pieces, burnt Flames, eaten of Beasts, drowned in t[he] Seas, for the Love that they bare to t[he] Lord of the place; all well, and cloath[ed]

* 2 Cor. 5. 2, 3, 5. with * Immortality, as with a Garment.

Pli. *The hearing of this is enough to r[a]vish ones Heart; but are these things to be enjoyed? how shall we get to be Sha[re]*

† Isa. 55. 1, 2. *thereof?*

John. 7. 37. Rev. 21. 6. 22, 17. *Chr.* The Lord, the Governour of [the] Country, hath recorded *that* † in this B[ook] the substance of which is, if we be tr[uly] will[ing]

lling to have it, he will beſtow it upon freely.

Pli. *Well, my good Companion, glad am o bear of theſe things, come on, let us mend r pace.*

Chr. I cannot go ſo faſt as I would by aſon of this burden that is on my ck.

Now I ſaw in my Dream, that juſt as ey had ended this talk, they drew near a very *Miry* * *Slough* that was in the idſt of the Plain, and they being heed- ſs, did both fall ſuddenly into the Bog. he name of the Slough was *Deſpond.* ere therefore they wallow'd for a time, ing grievouſly bedaubed with Dirt; nd *Chriſtian*, becauſe of the Burden that as on his Back, began to ſink in the Mire.

* *The Slough of Deſpond.*

Pli. *Then ſaid* Pliable, *Ah, Neighbour* hriſtian, *where are you now.*

Chr. Truly, ſaid *Chriſtian*, I do not ow.

Pli. At that *Pliable* began to be offended; nd angerly ſaid to his Fellow, *Is this the ppineſs you have told me all this while of? we have ſuch ill ſpeed at our firſt ſetting ut, what may we expect 'twixt this and our urneys end?* † *May I get out again with my ife, you ſhall poſſeſs the brave Country alone r me.* And with that he gave a deſperate ruggle or two, and got out of the Mire, n that ſide of the Slough which was next his own Houſe; ſo away he went, and *hriſtian* ſaw him no more.

† *It is not enough to be*

Wherefore *Chriſtian* was left to tumble the Slough of *Deſpond* alone; but ſtill endeavoured to ſtruggle to that ſide of

the

Christian *in trouble, seeks still to get farther from his own house.*

the Slough, that was furtheſt *from his own House, and next to the Wicket-gate; which he did, but could not get out because of the Burden that was upon his Back. But I beheld in my Dream, that a Man came to him, whoſe name was *Help*, and asked him, *What he did there?*

Chr. Sir, ſaid *Chriſtian*, I was bid go this way, by a Man called *Evangeliſt*, who directed me alſo to yonder Gate, that I might eſcape the Wrath to come. And as I was going thither, I fell in here.

Help. *But why did not you look for* * *the Steps?*

Chr. Fear followed me ſo hard, that I fled the next way, and fell in.

† Help *lifts him out.*

Help. *Then*, ſaid he, † *Give me thy hand*; *ſo he gave him his hand*, and* he drew him out, and ſet him upon ſound ground, and bid him go on his way.

* The Promiſes.

* Pſal. 40. 2.

Then I ſtepped to him that pluckt him out, and ſaid, Sir, wherefore, ſince over this place is the way from the City of *Deſtruction*, to yonder *Gate*, is it that *this* Plat is not mended, that poor Travellers might go thither with more ſecurity? And he ſaid unto me, this *miry Slough*, is ſuch a place as cannot be mended: It is the deſcent whither the ſcum and filth that attends conviction * for ſin doth continually run, and therefore it was called the *Slough* of *Deſpond*: for ſtill as the ſinner is awakened about his loſt condition, there ariſeth in his Soul many Fears and Doubts and diſcouraging Apprehenſions, which all of them get together, and ſettle in this place: And this is the reaſon of the badneſs of this Ground.

* *What makes the Slough of Deſpond.*

It is not the † Pleasure of the King that his place should remain so bad, his Labourers also, have by the directions of his Majesties Surveyors, been for above this fixteen hundred years imployed about *this patch* of Ground, if perhaps it might have been mended: Yea, and to my Knowledge, said he, *Here* hath been swallowed up at least twenty thousand Cart-loads; yea millions of wholsome Instructions, that have at all Seasons been brought from all places of the Kings Dominions (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended, but it is a *Slough of Despond still*; and so will be, when they have done what they can. † Isa. 35. 3, 4.

True, there are, by the direction of the Law-giver, certain good and substantial * Steps, placed even through the very midst of this *Slough*; but at such time as this place doth much spue out it's Filth, as it doth against change of Weather, these Steps are hardly seen, or if they be, Men, through the dizziness of their Heads, step besides; and then they are bemired to purpose, notwithstanding the Steps be there, but the Ground is † good when they are once got in at the Gate. * The Promises of Forgiveness and Acceptance to life by Faith in Christ. † 1 Sam. 12. 23.

Now I saw in my Dream, that by this time * *Pliable* was got home to his House. † So his Neighbours came to visit him: and some of them called him *wise Man* for coming back; and some called him *Fool* for hazarding himself with *Christian*; others again did mock at his *Cowardliness*; saying, * Pliable is got home, and is visited by his Neighbours † His Entertainment by them at his return.

saying, *Surely since you began to venture, I would not have been so base to have given out for a few Difficulties*; So *Pliable* began sneaking among them. But at last he got more Confidence, and then they all turned their Tales, and began to deride poor *Christian* behind his Back. And thus much concerning *Pliable*.

Now as *Christian* was walking solitarily by himself, he espied one afar off, coming crossing over the Field * to meet him, and their hap was to meet *just as they were crossing the way of each other*. The Gentleman's Name that met him was Mr. *Worldly Wiseman*, he dwelt in the Town of *Carnal Policy*, a very great Town, and also hard by from whence *Christian* came. This Man then meeting with *Christian*, and having some inkling of him (for *Christian* setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the *Town Talk* in some other places) Master *Worldly Wiseman* therefore, having some gues's of him, by beholding his labarious going, by observing his Sighs and Groans, and the like; began thus to enter into some Talk with *Christian*.

* Worldly Wiseman meets with Christian.

Talkative alias Worldly Wiseman & Christian.

Worl. *How now, good Fellow, whither away after this burdened manner?*

Chr. A burdened manner indeed, as ever, I think, poor Creature had. And whereas you ask me, *Whither away*, I tell you, Sir, I am going to yonder Wicket Gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Wo

Worl. *Haſt thou a Wife and Children?*

Chr. Yes; but I am ſo laden with this burden, that I cannot take that Pleaſure in them as formerly: methinks, I am *as if I had none.*

Worl. *Wilt thou hearken to me if I give thee Counſel?*

Chr. If it be good I will, for I ſtand in need of good Counſel.

Worl. * *I would adviſe thee then that thou with all ſpeed get thy ſelf rid of thy Burden; for thou wilt never be ſettled in thy mind till then: nor canſt thou enjoy the benefits of the bleſſing which God hath beſtowed upon thee, till then.*

* Worldly Wiſeman's Counſel to Chriſtian.

Chr. That is that which I ſeek for, even to be rid of this heavy burden; but get it of my ſelf I cannot: nor is there any Man in our Country that can take it off my ſhoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

Worl. *Who bid you go this way to be rid of your burden?*

Chr. A Man that appeared to me to be a very great and honorable Perſon; his Name, as I remember, is *Evangeliſt.*

Worl. † *I beſhrew him for his Counſel, there is not a more dangerous and troublesome way in the World, than is that unto which he hath directed thee, and that thou ſhalt find, if thou wilt be ruled by his Counſel: Thou haſt met with ſomething (as I perceive) already; for I ſee the dirt of the ſlough of Deſpond is upon thee, but that ſlough is the beginning of the ſorrows that attend thoſe that go on in that way: hear me, I am older than thou, thou art like to meet*

† Mr. Worldly Wiſeman diſſuaded Chriſtian.

with in the way which thou goeſt, We
ſomneſs, Painfulneſs, Hunger, Perils, Na
neſs, Sword, Lions, Dragons, Darkneſs,
in a word Death, and what not? Theſe thi
are certainly true, having been confirmed
many Teſtimonies. And ſhould a Man ſo carel
caſt away himſelf, by giving heed to a ſtrang

Chr. Why, Sir, this burden upon m
back is more terrible to me than are
theſe things which you have mentioned
* nay, methinks I care not what I me
with in the way, if ſo be I can alſo m
with deliverance from my burden.

* The frame of the heart of a young Chriſtian.

Worl. *How cameſt thou by the burden at fir*

Chr. By reading this Book in my Ha

† Worldly Wiſeman doth not like that Man ſhould be ſerious in reading the Bible.

Worl. † *I thought ſo; and it is happe*
unto thee as to other weak men, who medl
with things too high for them, do ſudde
fall into thy diſtractions; which diſtracti
do not only unman men (as thine I perce
hath done thee) but they run them upon de
rate ventures, to obtain they know not wh

Chr. I know what I would obtain: it
eaſe for my heavy burden.

Worl. *But why wilt thou ſeek for eaſe t*
way, ſeeing ſo many dangers attend it, eſp
cially, ſince (hadſt thou but patience to h
me) I could direct thee to the obtaining
what thou deſireſt, without the dangers t
thou in this way wilt run thy ſelf into: y
and the remedy is at hand. Beſides, I will
that inſtead of thoſe dangers, thou ſhalt
with much Safety, Friendſhip and Conte

Whether Mr. Worldly preſers Morality before the Strait Gate.

Chr. Sir, I pray open this ſecret to

Worl. * *Why in yonder Village (the*
lage is named Morality) *there dwells a G*
tleman, whoſe name is Legality, *a ver*

ious man (and a man of a very good Name)
at has skill to help men off with ſuch Bur-
ns as thine are, from their Shoulders, yea,
my Knowledge, he hath done a great deal of
od this way: Ay, and beſides, he hath skill
cure thoſe that are ſomewhat crazed in their
its with their Burdens. To him, as I
id, thou mayeſt go, and be helped preſently.
is houſe is not quite a Mile from this place;
d if he ſhould not be at home himſelf, he hath
pretty young Man to his Son, whoſe Name
Civility *that can do it (to ſpeak on) as*
ell as the old Gentleman himſelf: There, I
, thou mayeſt be eaſed of thy Burden, and
thou art not minded to go back to thy for-
er Habitation, as indeed I would not wiſh
ee, thou mayeſt ſend for thy Wife and Chil-
en to thee to this Village, where there are
ouſes now ſtand empty, one of which thou
ayeſt have at reaſonable rates: Proviſion
there alſo cheap and good, and that which
ill make thy Life the more happy, is, to be
re there thou ſhalt live by honeſt Neighbours,
Credit and good Faſhion.

* Now was *Chriſtian* ſomewhat at a
and; but preſently he concluded, if this
true which this Gentleman hath ſaid, my
ſeſt courſe is to take his Advice; and
th that he thus farther ſpoke.

* *Chriſtian ſtanned by Mr. Worldly Wiſeman's word.*

Chr. Sir, which is my way to this ho-
ſt Man's houſe?

Worl. Do you ſee yonder † high Hill?

† *Mount Sinai:*

Chr. Yes, very well.

Worl. By that Hill you muſt go, and
firſt Houſe you come at is his.

So *Chriſtian* turned out of his way to
to Mr. *Legality*'s Houſe for help: but

behold, when he was got now hard
the Hill, it seemed so high, and also t
side of it that was next the way side,
hang so much over, that *Christian*
* afraid to venture further, least the
should fall on his Head; wherefore th
he stood still; and wotted not what
do. Also his burden *now* seemed heav
to him than while he was in his w
† There came also † flashes of fire out
the Hill that made * *Christian* afraid t
he should be burned: here therefore
sweat, and did quake for † fear. And n
he began to be sorry that he had tak
Mr. *Worldly Wiseman*'s Counsel; and w
that he saw * *Evangelist* coming to m
him; at the sight also of whom he beg
to blush for shame. So *Evangelist* dr
nearer and nearer, and coming up to h
he looked upon him with a severe
dreadful Countenance, and thus begat
reason with *Christian*.

* Christian *afraid that Mount* Sinai *would fall on his head.*

† Exod. 19. 18.

* Ver. 16.

† Heb. 12. 21.

* Evangelist *findeth* Christian *under Mount* Sinai, *lacketh severely upon him.*

Evan. † What dost thou here *Christian*
said he; at which words *Christian* k
not what to answer: wherefore at pre
he stood speechless before him. Then
Evangelist Father, *Art not thou the man*
I found crying without the Walls of the C
of Destruction?

† Evangelist *reasons afresh with* Christian.

How is it then that thou art so qui
turned aside, for thou art now out of the w

Chr. I met with a Gentleman so
as I had got over the *Slough De*
who perswaded me, that I might in
Village before me, find a Man that
take off my burden.

Evan. *What was he?*

Chr. He looked like a Gentleman, and ked much to me, and got me at laſt to ld; ſo I came hither: But when I be- ld this Hill, and how it hangs over the y, I ſuddenly made a ſtand, leſt it ſhould on my head.

Evan. *What ſaid that Gentleman to you?*

Chr. Why, he asked me whither I was ng, and I told him.

Evan. *And what ſaid he then?*

Chr. He asked me if I had a Family, and old him: but ſaid I, I am ſo loaden h the Burden that is on my back, that annot take Pleaſure in them as formerly:

Evan. *And what ſaid he then?*

Chr. He bid me with ſpeed get rid of burden, and I told him 'twas eaſe that ught: And, ſaid I, I am therefore go- to yonder *Gate* to receive further di- ion how I may get to the place of De- rance. So he ſaid that he would ſhew a better way, and ſhort, not ſo attend- with difficulties, as the way, Sir, that ſet me in: which way, ſaid he, will eſt you to a Gentlemans Houſe that hath l to take off theſe Burdens: ſo I believ- him, and turned out of *that* way, into , if haply I might be ſoon eaſed of my den: but when I came to this place, beheld things as they are, I ſtopped ear (as I ſaid) of danger: but I now not what to do.

Evan. *Then* (ſaid Evangeliſt) *ſtand ſtill , That I may ſhew thee the words of* So he ſtood trembling, *Then* (ſaid gelift) * *See that ye refuſe not him that* * Heb. 12. 25. k; *for if they eſcaped not who refuſed*

† Evangelist convinces Christian of his Error.

him that spake on Earth, † much more not we escape, if we turn away from him speaketh from Heaven. He said more

* Chap. 10. 38. * Now the just shall live by Faith, but if man draws back, my Soul shall have pleasure in him. He also did thus a them: Thou art the man that art run into this misery, thou hast begun to reject Counsel of the most high, and to draw thy foot from the way of peace, even al to the hazarding of thy Perdition.

Then Christian fell down at his Foot dead, crying, Wo is me, for I am undo at the sight of which, Evangelist ca him by the right hand, saying, All ma of Sin and Blasphemies shall be forgi unto men; be not faithless, but believi then did Christian again a little revive stood up trembling, as at first, be Evangelist.

Then Evangelist proceeded, saying, more earnest heed to the things that I tell thee of. I will now shew thee wh was that deluded thee, and who it wa so to whom he sent thee. † The Man met thee is one Worldly Wiseman, and r ly is he so called; partly, * because he voureth only the Doctrine of this Wo (therefore he always goes to the To of Morality to Church) and partly, † cause he loveth that Doctrine best; f saveth him best from the Cross; and cause he is of this carnal temper there he seeketh to pervert my ways, tho right. * Now there are three thing this mans Counsel that thou must n abhor.

† Mr. Worldly Wiseman described by Evangelist.

* 1 John 4. 5.

† Col. 6. 12.

* Evangelist discovers the drift of Mr. Worldly Wiseman.

hen Christians unto carnal men give ear,
t of their way they go, and pay for't dear.
master *Worldly-Wiseman* can but shew
that the way to Bondage and to woe.

1. His turning thee out of the way.

2. His labouring to render the C odious to thee.

3. And his ſetting thy Feet in that w that leadeth unto the adminiſtration Death.

Firſt, Thou muſt abhor his turning t out of the way; yea, and thine own c ſenting thereto; becauſe this is to re the Counſel of God for the ſake of Counſel of a *Wordly Wiſeman*. The L

† Luke 13. 24. * Mat. 7. 13, 14.

ſays, † *ſtrive to enter in at the ſtrait G* the Gate to which I ſend thee, * *for ſt is the Gate that leadeth unto Life, and there be that find it.* From this little W et-gate, and from the way thereto, h this wicked Man turned thee, to bringing of thee almoſt to Deſtructi hate therefore his turning thee out of way, and abhor thy ſelf for hearkning him.

Secondly, Thou muſt abhor his labo ing to render the Croſs odious unto the

† Heb. 11. 25, 26. * Mark 8. 34. John 13. 25. Mat. 10. 39. † Luk. 14. 26.

for thou art to † *prefer it before the Tr ſures in Egypt*: beſides, the King of Glo hath told thee, * that he that will ſave Life ſhall loſe it: and † *he that comes a him, and hates not his Father and Moth and Wife, and Children, and Brethren, Siſters, yea, and his own Life alſo, he ca be my Diſciple.* I ſay therefore, for to labour to perſwade thee, that that be thy Death, without which, the T hath ſaid, thou canſt not have eternal this Doctrine thou muſt abhor.

Thirdly, Thou muſt hate his ſetting of
hy feet in the way that leadeth to the mi-
iſtration of Death. And for this, thou
muſt conſider to whom he ſent thee, and
alſo how unable that Perſon was to deli-
er thee from thy burden.

He to whom thou waſt ſent for eaſe, be-
ng by name *Legality*, is the Son of the
Bond-woman which now is, and is in
ondage with her Children, and is in a
yſtery this † Mount *Sinai*, which thou
aſt feared will fall on thy head. Now if
he with her Children are in Bondage, how
anſt thou expect by them to be made
ree? This *Legality* therefore is not able
o ſet thee free from thy Burden. No man
as as yet ever rid of his Burden to him,
o, nor ever is like to be: ye cannot be
uſtified by the works of the Law; for
y the deeds of the Law no man living
an be rid of his Burden: therefore
Mr. *Worldly Wiſeman* is an Alien, and Mr.
Legality is a Cheat: and for his Son *Ci-
vility*, notwithanding his *ſimpering* looks,
e is but an Hypocrite, and cannot help
hee. Believe me, there is nothing in all
his noiſe, that thou haſt heard of theſe
ottiſh men, but a deſign to beguile thee
f thy Salvation, by turning thee from
he way in which I had ſet thee. After
his *Evangeliſt* called aloud to the Hea-
ens for Confirmation of what he had
d; and with that there came words and
out of the Mountain under which
Chriſtian ſtood, that made the hair
his Fleſh ſtand up. The words were
pronounced, *As many as are of the*

* Gal. 4. 21, 22, 23, 24, 25, 26, 27.
† The Bond-woman.

Gal. 3. 10.

works of the Law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the Book of the Law to do them.

Now Christian looked for nothing but Death, and began to cry out lamentably; even cursing the time in which he met with Mr. *Worldly Wiseman*; still calling himself a thousand Fools for hearkening to his Counsel: he also was greatly ashamed to think that this Gentlemans Arguments, flowing only from the flesh, should have the Prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sence as follows.

* Christian *enquired if he may yet be Happy.*

Chr. * Sir, what think you? is there hopes? may I now go back; and go up to the *Wicket-Gate*, shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this mans Counsel, but may my sins be forgiven?

Evan. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden

† Evangelist *comforts him.*

paths: † yet will the man at the Gate receive thee, for he has *good will* for men: only, said he, take heed that thou turn not aside again, lest thou perish from the

* *Psal.* 2 last.

way, when his wrath is * kindled but a little. Then did *Christian* address himself to go back, and *Evangelist*, after he had kist him, gave him one smile, and bid him God speed: so he went on with haste, neither speak he to any man by the way

nor if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly Wiseman*'s Counsel: so in process of time *Christian* got up to the Gate. Now over the Gate there was written, *Knock and it shall be opened to you* †. He knocked therefore more than once or twice, saying,

May I now enter here? will he within
Open to sorry me, though I have been,
An undeserving Rebel? then shall I
Not fail to sing his lasting Praise on high.

† Mat. 7. 8.

At last there came a grave Person to the Gate, named *Good-will*, who asked *who was there? & whence he came? & what he would have?*

Chr. Here is a poor burdened Sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

G. will. * I am willing with all my Heart, said he; and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a Pull: then said *Christian*, What means that? the other told him, A little distance from this Gate, there is erected a strong Castle, of which * *Belzebub* is the Captain; from thence both he and them that are with him, shoot Arrows at those that come up to this Gate: if happily they may die before they can enter in. Then said *Christian*, † I rejoyce

* The Gate will be opened to [illegible] sinners.

* Satan envies those that enter the straight Gate.

† Christian enters the Gate with Joy and Trembling.

joyce and tremble. So when he was got in, the Man of the Gate asked him, who directed him thither?

† Talk between Good-will and Christian.

Ch. Evangelist † bid me come hither and knock, (as I did) and he said, that you, Sir, would tell me what I must do.

Good-will. *An open door is set before thee, and no Man can shut it.*

Chr. Now I begin to reap the Benefits of my Hazards.

Good-will. *But how is it that you came alone?*

Chr. Because none of my Neighbours saw their danger as I saw mine.

G. will *Did any of them know of your coming?*

Chr. Yes, My Wife and Children saw me at the first, and called after me to turn again; also some of my Neighbours stood crying and calling after me to return; but I put my Fingers in my Ears, and so came on my way.

Good-will. *But did none of them follow you to perswade you to go back?*

Chr. Yes, both *Obstinate* and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back: but *Pliable* came with me a little way.

Good-will. *But why did he not come through?*

Ch. We indeed came both together, until we came at the *Slough of Despond*, into the which we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure farther. * Wherefore, getting out again, on the side next to his own House, he told me, I should possess the brave Country alone for him: So he went *his* way, and I came *mine*. He after *Obstinate*, and I to this Gate.

* A Man may have company when he sets out for Heaven, and yet go thither alone.

Good-

Good-will. Then ſaid *Good-will*, Alas or Man, is the Cœleſtial Glory of ſo all eſteem with him, that he counteth not worth running the hazard of a few ifficulties to obtain it?

Chr. Truly, ſaid *Chriſtian*, I have ſaid e Truth of *Pliable*, and If I ſhould alſo y all the truth of my ſelf, it will appear ere is † no betterment 'twixt him and y ſelf. 'Tis true, he went back to his wn Houſe, but I alſo turned aſide to go to the way of Death, being perſuaded ereto by the carnal Argument of one Mr. *Worldly Wiſeman.*

† Chriſtian *acculeth himſelf before the Man at the Gate.*

Good-will. Oh, did he light upon you? What, he would have had you a ſought e eaſe at the hands of Mr, *Legality*; they re both of them a very cheat: but did ou take his Counſel?

Chr. Yes, as far as I durſt, I went to nd our Mr. *Legality*, until I thought that he Mountain that ſtands by his Houſe, would haven fallen upon my head, where-ore there I was forced to ſtop.

Good will. That Mountain has been the eath of many, and will be the death of many more: 'tis well you eſcaped being y it daſh'd in pieces.

Chr. Why, truly, I do not know what had become of me there, had not *Evangeliſt* happily met me again as I was muſing in the midſt of my *Dumps*: but 'twas God's mercy that he came to me again, for elſe I had never come hither. But now I am ere, ſuch a one as I am, more fit indeed for death, by that Mountain, than thus to be talking with my Lord: But oh! what

He that will enter in muſt firſt without
Stand knocking at the Gate, nor need he doubt,
That is a knocker but to enter in
For God can love him, and forgive his ſin.

vour is this to me, that yet I am ad-
ted entrance here.

Good-will. * We make no Objections * Christian
inſt any, notwithſtanding all that they *is comforted again.*
e done before they come hither, † *they* † Joh. 6. 37.
o wiſe are caſt out; and therefore good
riſtian, come a little way with me, and
ill teach thee about the way thou muſt
* Look before thee; doſt thou ſee this * Chriſtian
row way? *THAT* is the way thou muſt *directed yet on his way.*
It was caſt up by the Patriarchs, Pro-
ets, Chriſt and his Apoſtles, and it is
ſtreight as a *Rule* can make it: This is
e way thou muſt go.

Chr. But ſaid *Chriſtian*, *is there no turn-*
gs nor windings, by which a Stranger * *may* * Chriſtian
e his way? *afraid of loſing his way.*

Good-will. Yes, there are many ways
TT down upon this; and they are
ooked and wide: But *thus* thou may'ſt
ſtinguiſh the right from the wrong, *the*
ght only being † ſtreight and narrow. † Mat. 7. 14.

Then I ſaw in my Dream, * That *Chri-* * Chriſtian
ian asked him further, if he could not *weary of his Burthen.*
lp him off with his Burden that was
on his back; for as yet he had not got
d thereof, nor could he by any means get
off without help.

He told him, as to thy burden, be con-
nt to bear it until thou comeſt to the
ce of † Deliverance; for there it will fall
m thy back of it ſelf.

Then *Chriſtian* began to gird up his
s and to addreſs himſelf to his
So the other told him that
was got ſome diſtance from the
would come at the Houſe of the Inter-
preter.

preter, at whose door he should kno
and he would shew him excellent thi
Then *Christian* took his leave of his frie
and he again bid him God-speed.

Then he went on, till he came at t
house of the * *Interpreter*, where he *knoc*
over and over; at last one came to t
door, and asked, *Who was there?*

* Christian comes to the House of the Interpreter.

Chr. Sir, here is a Traveller, who w
bid by an Acquaintance of the good Ma
of the House, to call here for my Profit
I would therefore speak with the Mast
of the House: so he called for the Maste
of the House; who after a little time cam
to *Christian*, and asked him what he wou
have.

Chr. Sir, said *Christian*, I am a Ma
that am come from the City of *Destruct*
on, and am going to the Mount *Zion*, a
I was told by the Man that stands at t
Gate at the head of this way, that if
called here, you would shew me excelle
things, such as would be an help to me
my Journey.

* He is entertained.

Inter. Then said the *Interpreter*,* Com
in, I will shew thee that which will b
profitable to thee. So he commanded h
Man to † light the Candle, and bid *Chris*
tian follow him, so he had him into a p
vate Room, and bid his Man open a do
the which when he had done, * *Christ*
saw the Picture of a very grave Per
hang up against the Wall, and this
the fashion of it, † *It had Eyes lifted up*
Heaven, the best of Books in his hand,
Law of Truth was written upon its Lips,
World was behind his Back; it stood as if
plea

† Illumination

* Christian sees a brave Picture.

† The fashion of the Picture.

eaded with Men, and a Crown of Gold did g over its Head.

Chr. *Then said* Christian, *What meaneth his?*

Inter. The Man whose Picture this is, one of a thousand; he can * beget Children, travel in Birth with Children, and nurse them himself, when they are born. And whereas thou seest him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ in his Lips; it is to shew thee, that his Work is to know and unfold dark things to Sinners; even as also thou † seest him stand as if he pleaded with men; and whereas thou see'st the World as cast behind him, and that a Crown hangs over his head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his Master's Service, he is sure in the World that comes next, to have Glory for his Reward. Now, said the *Interpreter*, I have shewed thee *this* Picture first, * because the Man whose Picture this is, is the only Man, whom the Lord of the place whither thou art going, hath authorized to be thy Guide in all difficult Places thou mayst meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to Death.

* 1 Cor. 4. 15.

† Gal. 4. 19.

† *The meaning of the Picture.*

* *Why he first ed unto the Picture of the Man.*

Then he took him by the Hand, and led him into a very large *Parlor* that was full of Dust, because never swept; the which

which, after he had reviewed a little [illegible] the *Interpreter* called for a Man to [illegible] Now when he began to ſweep, the Duſt gan ſo abundantly to fly about, that *Ch* *an* had almoſt therewith been choa Then ſaid the *Interpreter* to a *Damſel* ſtood by, bring hither Water and ſpri the Room; the which when ſhe had d it was ſwept, and cleanſed with Pleaſu

Chr. *Then ſaid* Chriſtian *What means th*

Int. The *Interpreter* anſwered, This *ter* is the Heart of a Man that was n ſanctified by the ſweet Grace of the Go the *Duſt*, is his original Sin and in Corruptions that have defiled the Man. He that began to ſweep at firſt the Law; but ſhe that brought Wa and did ſprinkle it, is the Goſpel. N whereas thou ſaweſt that ſo ſoon as firſt began to ſweep, the Duſt did ſo about, that the Room by him co not be cleanſed, but that thou almoſt choaked therewith; this is to ſ thee, that the Law, inſtead of clean the Heart (by its working) from Sin, * d revive, put † ſtrength into and * incre it in the Soul, even as it doth diſco and forbid it, for it doth not give po to ſubdue.

* Rom. 7. 9. † 1 Cor. 15. 56 * Rom. 5. 20.

Again, as thou ſaweſt the *Damſel* ſp kle the Room with Water, upon whi was cleanſed with pleaſure; this is to thee, that when the Goſpel comes in, ſweet and precious influences thereo the Heart, then I ſay, even as thou ſa the Damſel lay the Duſt by ſprinkling Floor with Water, ſo is ſin vanquiſhed ſubd

bdued. and the Soul made clean, through
e Faith of it, and consequently † fit for
e King of Glory to inhabit. †John 15.3. Eph. 5. 16.

I saw moreover in my Dream, * that
e *Interpreter* took him by the hand, and
d him into a little Room, where set
wo little Children, each one in his Chair. Acts 15. 9. Rom. 16. 25, 26. John 15. 13.
The Name of the eldest was *Passion*, and
he Name of the other *Patience*. *Passion*
eemed to be much discontented, but
Patience was very quiet. Then *Christian*
sked, What is the reason of the Discon-
ent of *Passion*? The *Interpreter* answered,
he Governour of them would have him
ay for his best things, till the beginning
f the next Year; but he will have all
ow: * But *Patience* is willing to wait.

Then I saw that one came to † *Passion*,
nd brought him a Bag of Treasure, and
oured it down at his Feet; the which he
ook up and rejoyced therein, and withal
ughed *Patience* to scorn: But I beheld
ut a while, and he had * lavished all away,
nd had nothing left him but Rags.

Chr. *Then said* Christian *to the* Interpre-
er, † *Expound this matter more fully to me.*

Inter. So he said, These two Lads are
Figures, *Passion*, of the Men of this world:
nd *Patience*, of the Men of that which is
o come: For as here thou seest, *Passion*
will have all now, this year; that is to say,
this World; so are the Men of this
rld: They must have all their good
ings now, they cannot stay till next year,
at is, until the next World, for their
rtion of good. That Proverb, * *A Bird*
the Hand is worth two in the Bush, is of
more

* He shewed him Passion and Patience.

Passion will have it now.

* Patience is for waiting.

† Passion hath his desire.

* And quickly lavishes all away.

† The Matter expounded.

* The World to come is as a Bird in the Hand.

more Authority with them, than are the Divine Teſtimonies of the good of the World to come. But as thou ſaweſt, that had quickly laviſhed all away, and had preſently left him nothing but Rags; ſo will it with all ſuch Men at the end of this World.

Chr. *Then ſaid* Chriſtian; *Now I ſee that* Patience *has the beſt* † *Wiſdom, and that upon many Accounts.* 1. *Becauſe he ſtays for the beſt things.* 2. *And alſo becauſe he will have the Glory of his, when the other has nothing but Rags.*

† Patience had the beſt Wiſdom.

Int. Nay, you may add another, to wit, the Glory of the *next* World will never wear out; but theſe are ſuddenly gone. Therefore *Paſſion* had not ſo much reaſon to laugh at *Patience* becauſe he had his good things firſt, as *Patience* will have to laugh at *Paſſion*, * becauſe he had his beſt things *laſt*; for *firſt* muſt give place to *laſt*, becauſe *laſt* muſt have time to come: but *laſt* gives place to no thing; for there is not another to ſucceed: he therefore that hath his Portion *firſt*, muſt needs have a time to ſpend it; but he that has his Portion *laſt*, muſt have it laſtingly: Therefore it is ſaid of † *Dives, in thy life-time thou receiveds't thy good things, and likewiſe* Lazarus *evil things, but now he is comforted, and thou art tormented.*

* That is that which is firſt muſt give place, becauſe things that are laſt are laſting.

† Luke 16. Dives had his good things firſt.

Chr. *Then I perceive, 'tis not beſt to covet things that are* now, *but to wait for things* to come.

Int. You ſay truth, * *for the things that are ſeen, are* Temporal; *but the things that are not ſeen, are* Eternal: But tho' they be ſo, yet ſince things preſent, and our fleſh

* 2 Cor. 4. 18. The firſt things are but Temporal.

eshly Appetite, *are such near Neighbours e to another*; and again, because Things come, and carnal sense are such Strangers one to another: Therefore it is, that e first of these so suddenly fall into *amity*, nd that *distance* is so continually between e second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the Hand, nd led him into a Place where was a ire burning against a Wall, and one anding by it, always casting much Wa- r upon it to quench it; Yet did the Fire urn higher and hotter.

Then said Christian, *What means this?*

The *Interpreter* answered, This Fire is e Work of Grace that is wrought in the eart; he that casts Water upon it, to xtinguish and put it out, is the *Devil*: ut in that thou seest the Fire notwithanding burn higher and hotter, thou alt also see the reason of that: So he had im about to the backside of the Wall, here he saw a Man with a Vessel of Oyl n his hand, of the which he did also conuually cast (but secretly) into the Fire.

Then said Christian, *What means this?*

The *Interpreter* answered, This is *Christ*, ho continually with the Oyl of his Grace, aintains the Work already begun in the art; by the means of which, notwithding what the Devil can do, the Souls is People prove Gracious still. And 2 Cor. 12. 9.
hat thou saweſt, that the Man stood be- the Wall to maintain the Fire; this teach thee, that it is hard for the mpted to see how this work of Grace is aintained in the Soul.

I

I saw also, that the *Interpreter* took again by the hand, and led him in a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted. he saw also upon the top thereof, certain Persons walking, who were cloathed all with Gold.

Then said *Christian*, May we go in thither?

Then the *Interpreter* took him, and led him up toward the Door of the Palace; and behold, at the Door stood a great Company of Men, as desirous to go in, but durst not. There also sat a Man at a little distance from the Door, at a convenable side, with a Book, and his Ink-horn before him, to take the Name of him that should enter therein: He saw also that in the door-way stood many Men in Armor to keep it, being resolved to do to the Men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze: at last, when every Man started back for fear of the Armed Men, *Christian* saw a Man of a very stout Countenance come up to the Man that sat there to write, saying, * *Set down my Name, Sir*; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the Door upon the Armed Men, who laid upon him with deadly force: but the Man, not at all discouraged, fell to cutting and hacking most fiercely, so after he had † received and given many Wounds to those that

* The Valiant Man.

† Acts 14. 22.

pted to keep him out, he cuts his way ugh them all, and preſſed forward in- he Palace; at which there was a plea- Voice heard from thoſe that were him, even of thoſe that walked upon top of the Palace, ſaying,

Come in, come in;
Eternal Glory thou ſhalt win.

he went in, and was cloathed with ſuch rments as they. Then *Chriſtian* ſmiled, ſaid, I think verily I know the mean- of this.

Now, ſaid *Chriſtian*, let me go hence. y, ſtay (ſaid the *Interpreter*) till I have wed thee a little more, and after that u ſhalt go on thy way. So he took him the hand again, and led him into a ve- dark Room, where there ſat a Man in Iron * Cage.

Now the Man, to look on, ſeemed very he ſat with his Eyes looking down he Ground, his hands folded together; he ſighed as if he would break his rt. Then ſaid *Chriſtian*, *What means* ? At which the *Interpreter* bid him talk the Man.

Then ſaid *Chriſtian* to the Man, rt thou? The Man anſwered, *I am was not once.*

What waſt thou once?

The *Man* ſaid, I was once a fair flouriſhing Profeſſor, both in mine Eyes, and alſo in the Eyes of others: was, as I thought, fair for the Cœ- City, and had then even joy at the ts that I ſhould get thither. Chr.

* Deſpair like an Iron Cage.

† Luk. 8.13.

Chr. *Well, but what art thou now*

Man. I am *now* a Man of *Despair* am shut up in *it*, as in *this* Iron-C cannot get out; O *now* I cannot.

Chr. *But how camest thou in this C tion?*

Man. I left off to watch, and be I laid the Reins upon the neck o Lusts; I sinned against the light o Word, and the goodness of God: I grieved the Spirit, and he is gone; I te ed the Devil, and he is come to me; I provoked God to anger, and he ha me; I have so hardened my Heart, *cannot* Repent.

Then said *Christian* to the *Inter* But is there no hopes for such a M this? Ask him, said the *Interpreter.*

Chr. Then said *Christian, Is there no but you must be kept in the Iron Cage of spair?*

Man. No none at all.

Chr. *Why? The Son of the blessed i pitiful?*

* Heb. 6. 6. *Man.* I have * Crucified him to self afresh, I have despised his Per † Luke 19. 14. have despised † his Righteousness, I counted his Blood an unholy thi have done despite * to the Spi Grace: Therefore I have shut out of all the Promises, and there remains to me nothing but threa of certain Judgment and fiery nation, which shall devour me as an versary.

Chr. *For what did you bring yourse this Condition?*

Man. for the Lusts, Pleasures, and
ofits of this World; in the enjoyment
which, I did then promise my self
uch Delight: but now every one of
ose things also bite me, and gnaw me
e a burning Worm.

Chr. *But canst thou not now repent and*
n?

Man. God hath denied me Repen-
nce; his Word gives me no Encourage-
ent to believe, yea himself hath shut me
in this Iron Cage: nor can all the Men
the World let me out. O Eternity;
ernity! How shall I grapple with the
isery that I must meet with in Eterni-
?

Int. Then said the *Interpreter* to *Chri-*
n, Let this Man's Misery be remem-
d by thee, and be an everlasting Cau-
n to thee.

Chr. Well, said *Christian*, this is fear-
; God help me to watch and be sober;
d to pray, that I may shun the cause
this Man's Misery. Sir, is it not time
me to go on my way now?

Int. Tarry till I shall shew thee one
ng more, and then thou shalt go on
way.

he took *Christian* by the hand again,
d him into a Chamber, where there
ne rising out of Bed; and as he
his Raiment he shook and trem-
Then said *Christian*, Why doth
an thus tremble? The *Interpreter*
d him tell to *Christian* the rea-
his so doing: So he began, and
Night as I was in my Sleep I

dreamed, and behold the Heavens g
exceeding black; also it thundred
lightned in most fearful wise, that it
1 Cor. 15. me into an Agony. So I looked up
1 Thess. 4. my Dream, and saw the Clouds rack
Jude 15. an unusal rate, upon which I heard a gr
John 5.28. Sound of a Trumpet, and saw also a M
2 Thess. 1.8. Rcve. 20.11, sit upon a Cloud attended with
12, 13, 14. thousands of Heaven; they were all
Isa. 26. 21. flaming Fire, also the Heavens were
Mich. 7. 16, burning Flame. I heard then a Voi
17. Psal. 5. 1, 2, saying, *Arise ye dead, and come to Judgm*
8. and with that the Rocks rent, the Gra
opened, and the Dead that were ther
came forth; some of them were exce
ing glad, and looked upward; and so
sought to hide themselves under the Mo
tains: Then I saw the Man that
upon the Cloud, open the Book, and
the World draw near. Yet there was,
Mal. 3. 2, 3. reason of a fierce Flame that issued
Dan. 7. 9, 10. and came before him, a convenient
stance betwixt him and them, as bet
the Judge and the Prisoners at the
I heard it also proclaimed to them
attended on the Man that sat on
Cloud, * *Gather together the Tares,*
Mark 3.13. *Chaff and Stubble, and cast them into*
Ch. 13. 30. *burning Lake*; and with that the bott
Mal. 4. 1. less Pit opened, just whereabout I st
out of the Mouth of which there ca
an abundant manner Smoke, and C
Fire, with hideous Noises. It was al
to the same Persons, † *Gather my Wh*
† Luke 3.17. *to the Garner.* And with that I saw
* 1 Thess. 7. catch'd up * and carried away in
16, 17. Clouds, but I was left behind.

ight to hide my ſelf, but I could not, for
e Man that ſat upon the Cloud ſtill kept
eye upon me: my Sins alſo came in my Rom. 2. 14,
ind, and my Conſcience did accuſe me 15.
every ſide. Upon this I awaked from
y Sleep.

Chr. *But what was it that made you ſo
raid of this ſight?*

Man. Why, I thought that the day of
dgment was come, and that I was not
ady for it: but this frighted me moſt,
at the Angels gathered up ſeveral, and
t me behind; alſo the Pit of Hell open-
her Mouth juſt where I ſtood: my Con-
ence too afflicted me; and (as I thought)
e Judge had always his eye upon me,
ewing Indignation in his Countenance.

Then ſaid the *Interpreter* to *Chriſtian*,
aſt thou conſidered all theſe things?

Chr. Yes, and they put me in *hope* and
r.

Int. Well, keep all things ſo in thy
nd, that they may be as a *Goad* in thy
es, to prick thee forward in the way
u muſt go. Then *Chriſtian* began to
d up his Loins, and to addreſs himſelf
his Journey. Then ſaid the *Interpreter*,
e Comforter be always with thee, good
riſtian, to guide thee in the way that
ds to the City.

So *Chriſtian* went on his way, ſaying,
*I have ſeen things rare and profitable,
pleaſant, dreadful, things to make me
I have began to take in hand: (Stable
let me think on them, and underſtand
fore they ſhew'd me were, and let me be
l, O good Interpreter, to thee.*

Now I saw in my Dream, that the way up which *Christian* was to go, was ced on either side with a Wall, and * Isa. 26. 1. Wall was called * *Salvation*. Up this therefore did burdened *Christian* run, not without great difficulty, becau the Load on his Back.

He ran thus till he came at a somewhat ascending; and upon that stood a *Cross*, and a little below in the tom, a Sepulchre. So I saw in my D that just as *Christian* came up with *Cross*, his Burden loosed from off Shoulders, and fell from off his and began to tumble; and so cont to do, till it came to the mouth Sepulchre, where it fell in, and I saw more.

When God relieves us of our guilt and burden, we are as those that leap for Joy.

Then was *Christian* glad and light and said with a merry heart, *He given me Rest, by his Sorrow; and Li his Death.* Then he stood still a to look and wonder; for it was surprizing to him, that the sight Cross should thus ease him of his den. He looked therefore, and again, even till the springs that his Head, sent the † Waters do Cheeks. Now as he stood lookin weeping, behold three shining on to him, and saluted him, with *to thee*; so the first said to him, *Sins be forgiven thee*; The second *of his Rags*, and † cloathed h change of Raiment. The third al *mark in his Forehead*, and gave hi with a Seal upon it, which he

† Zech. 12. 10.

* Mark 2. 5.

† Zech. 3. 4.

* Eph. 1. 13.

on as he ran, and that he ſhould
it in at the Cœleſtial Gate; ſo they
t their way. Then *Chriſtian* gave
e leaps for joy, and went on ſinging,

Thus far I did come loaden with my ſin,
Nor could ought eaſe the grief that I was in,
Till I came hither: What a Place is this!
Muſt here be the beginning of my Bliſs?
Muſt here the Burden fall from off my Back?
Muſt here the ſtrings that bound it to me crack?
Bleſs'd Croſs! bleſs'd Sepulchre! bleſs'd rather be
The man that there was put to ſhame for me.

A Chriſtian can ſing tho' alone when God doth give him the joy of his heart.

ſaw then in my Dream that he went
hus, even until he came at a Bottom,
re he ſaw, a little out of the way,
e men faſt aſleep, with Fetters upon
r heels. The name of the one was
mple, another *Sloth*, and the third *Pre-*
ſumption.

* *Simple, Sloth, and Preſumption.*

Chriſtian then ſeeing them lye in this
went to them, if peradventure he
ht awake them. And cried, you are
them that ſleep on the top of † a Maſt,
the dead Sea is under you, a Gulf that
no bottom: Awake therefore, and
away, *be willing alſo*, and I will help
off with your Irons. He alſo told
if he that goeth about like * *a roaring*
comes by, you will certainly be
Prey to his Teeth. With that
'd upon him, and began to reply
rt ‡: *Simple* ſaid, *I ſee no Danger*,
Yet a little more Sleep, and Pre-

† Prov. 23. 34.

* 1 Pet. 5. 8.

‡ There is no perſuaſion will do, if God ſpeaks not for it.

Now I saw in my Dream, that the way up which *Christian* was to go, was fenced on either side with a Wall, and that Wall was called * *Salvation*. Up this therefore did burdened *Christian* run, but not without great difficulty, because of the Load on his Back.

* Isa. 26. 1.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his Burden loosed from off his Shoulders, and fell from off his Back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw no more.

When God releases us of our guilt and burden, we are as those that leap for Joy.

Then was *Christian* glad and lightsome, and said with a merry heart, *He has given me Rest, by his Sorrow; and Life by his Death.* Then he stood still a while to look and wonder; for it was very surprizing to him, that the sight of the Cross should thus ease him of his Burden. He looked therefore, and looked again, even till the springs that were in his Head, sent the † Waters down his Cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee*; so the first said to him, *Thy Sins be forgiven thee*; The second stripped him *of his Rags*, and † cloathed him with *change of Raiment*. The third also set a *mark in his Forehead*, and gave him a Roll with a Seal upon it, which he

† Zech. 12. 10.

* Mark 2. 5.

† Zech. 3. 4.

* Eph. 1. 13.

k on as he ran, and that he should e it in at the Cœlestial Gate; so they t their way. Then *Christian* gave e leaps for joy, and went on singing,

hus far I did come loaden with my sin,
could ought ease the grief that I was in,
I came hither: What a Place is this!
st here be the beginning of my Bliss?
st here the Burden fall from off my Back?
st here the strings that bound it to me rack?
s'd Cross! bless'd Sepulchre! bless'd ra- her be
man that there was put to shame for me.

A Christian can sing tho' alone when God doth give him the joy of his heart.

saw then in my Dream that he went hus, even until he came at a Bottom, re he saw, a little out of the way, e men fast asleep, with Fetters upon r heels. The name of the one was mple, another *Sloth*, and the third *Pre- tion.*

Simple, Sloth, and Presumption.

hristian then seeing them lye in this went to them, if peradventure he t awake them. And cried, you are them that sleep on the top of † a Mast, the dead Sea is under you, a Gulf that no bottom: Awake therefore, and away, *be willing also*, and I will help off with your Irons. He also told if he that goeth about like * *a roar-* comes by, you will certainly be- Prey to his Teeth. With that k'd upon him, and began to reply ort †: *Simple* said, *I see no Danger,* *Yet a little more Sleep, and Pre-*

† Prov. 23. 34.

* 1 Pet. 5. 8.

† There is no perswasion will do, if God openeth not the Eyes.

sumption said, *Every Fat must stand upon his own bottom.* And so they lay down to sleep again, and *Christian* went on his way.

Yet was he troubled to think, that Men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come tumbling over the Wall, on the left hand of the narrow way; and they made up a apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisie*. So as I said, they drew up unto him, who thus entred with them in Discourse.

* Christian talked with them.

Chr. * *Gentlemen, whence came you, and whither go you?*

Form. and *Hyp.* We were born in the Land of *Vain-Glory*, and are going for Praise to Mount *Sion*.

Chr. *Why came you not in at the Gate which standeth at the beginning of the way?*

† John 10.1. *Know you not that it is written,* † *That he that cometh not in by the Door, but climbeth up some other way, the same is a Thief and a Robber.*

Form. and *Hyp.* They said, that to go to the Gate for Entrance, was by all their Country-men counted too far about, and that therefore their usual way was to make a short cut of it, and to Climb over the Wall as they had done.

Chr. *But will it not be counted a Trespass against the Lord of the City whither we are bound, thus to violate his revealed Will?*

Form. and *Hyp.* They told him, * That for that, he needed not trouble his head thereabout: for what they did they had cuſtom for, and could produce (if need were) Teſtimony that would witneſs it, for more than a thouſand Years.

* *They that come into the way, but not by the door, think that they can ſay ſomething in vindication of their own Practice.*

Chr. But, ſaid Chriſtian, *will it ſtand a Tryal at Law?*

Form. and *Hyp.* They told him that *Cuſtom*, it being of ſo long a ſtanding as above a thouſand Years, would doubtleſs now be admitted as a thing legal by an impartial Judge. And beſides, ſay they, if we get in the way, what's matter which way we get in? if we are in we are in: thou art but in the way, who as we perceive, came in at the Gate; and we are alſo in the way that came tumbling over the Wall; Wherefore now is thy Condition better than ours?

Chr. I walk by the *Rule* of my Maſter, you walk by the rude working of your Fancies. You are counted Thieves already, by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by your ſelves, without his Direction, and ſhall go out by your ſelves, without his Mercy.

To this they made him but little Anſwer; only they bid him look to himſelf. Then, I ſaw that they went on; every man in his Way; without much Conference one with another; ſave that theſe two Men told *Chriſtian*, That, as to *Laws* and *Ordinances*, they doubted not but they did as conſcientiouſly do them as he. Whereby, ſaid they. We ſee not wherein thou

thou differeſt from us, but by the
that is on thy Back, which was as w
given thee by ſome of thy Neighbou
hide the ſhame of thy Nakedneſs.

*Gal. 1. 16. *Chr.* By * Laws and Ordinances
will not be ſaved, ſince you came not
the door. And as for this *Coat* that
my back, it was given me by the L
the place whither I go; and that, a
ſay, to cover my nakedneſs with. A
take it as a token of kindneſs to me
I had nothing but Rags before; and
† Chriſtian *has got his Lords Coat on his back, and is comforted therewith, but is comforted alſo with his Mark and his Roll.* ſides, † thus I comfort my ſelf as I
Surely, think I, when I come to the
of the City, the Lord thereof will
me for good, ſince I have his *Coat* on
Back! a *Coat* that he gave me freel
the day that he ſtript me of my Rag
have moreover a mark in my forehe
which perhaps you have taken no
which one of my Lords moſt int
Aſſociates fixed there in the day tha
Burden fell off my Shoulders. I w
to you moreover, that I had then
me a Roll ſealed, to comfort me by
ing, as I go on the way; I was alſo b
give it in at the Cœleſtial Gate, in
of my certain going in after it; all
things I doubt you want, and
them becauſe you came not in at
Gate.

To theſe things they gave him
ſwers, only they looked upon each
and *laughed*. Then I ſaw that they
on all, ſave that *Chriſtian* kept * h
who had no more talk but with h
and that ſometimes ſighingly, and
* Chriſtian *has talk with himſelf.*

's this; the Pilgrim. How! 'tis very true,
thing; are past away; all's bes me new.
ge! he's another Man upon my word;
be fine Feathers that make a fine Bird.

times comfortably: alſo he wou'd be
reading in the Roll, that one of
ſhining ones gave him, by which he
refreſhed.

I beheld then, that they all went on
they came to the foot of the Hill † Difficulty, at the bottom of which was a Spr
There was alſo in the ſame place t
other ways, beſides that which c
ſtraight from the Gate; one turned
the left hand, and the other to the ri
at the bottom of the Hill: but the n
row way lay right up the Hill (and
name of the going up the ſide of the H
is called *Difficult*) *Chriſtian* went now
the † Spring, and drank thereof to
freſh himſelf, and then began to go
the Hill, ſaying,

† He comes to the Hill Difficulty.

† Iſa. 49. 10.

The Hill, though high, I covet to aſcend,
The Difficulty will not me offend.
For I perceive the way to Life lies here;
Come, pluck up, Heart, let's neither fa
nor fear.
Better, tho difficult, the right way to go,
Than wrong, though eaſie, where the e
is Woe.

The other two alſo came to the Foot
the Hill; but when they ſaw that
Hill was ſteep and high, and that t
was two other ways to go; and ſupp
alſo that theſe two ways might
again with that up which *Chriſtian*
on the other ſide of the Hill: There
they were reſolved to go in thoſe
(now the name of one of thoſe way

nger, and the name of other *Deſtruction.*)
* the one took the way which is called * *The Danger of turning out of the way.*
anger, which did lead him into a great
ood, and the other took directly up
e way to *Deſtruction*, which led him
to a wide Field, full of dark Mountains,
here he ſtumbled and fell, and roſe no
ore.

I looked then after *Chriſtian*, to ſee
m go up the Hill, where I perceived he
ll from running to going, and from go-
g to clambering upon his Hands and his
nees, becauſe of the ſteepneſs of the
lace. Now about the mid-way to the
op of the Hill, was a pleaſant * *Arbor*, * *A Word of Grace.*
ade by the Lord of the Hill, for the
efreſhing of weary Travellers. Thither
herefore *Chriſtian* got, where alſo he ſat
own to reſt him. Then he pull'd his
oll out of his Boſom, and read therein
o his comfort; he alſo now began afreſh
o take a review of the Coat or Garment
hat was given him as he ſtood by the
roſs. Thus pleaſing himſelf a while, he
t laſt fell into a Slumber, and thence into
faſt Sleep, which detained him in that
lace until it was almoſt Night; and in
is Sleep * his Roll fell out of his hand. * *He that wants a Roll, is a loſer.*
Now as he was ſleeping, there came one
o him and awaked him, ſaying, † *Go to* † *Prov. 6. 6.*
the Ant thou Sluggard, conſider her ways, and
wiſe: and with that *Chriſtian* ſudden-
ſtarted up, and ſped him on his way.
went apace till he came to the top of
Hill.

Now when he was got up to the top of
Hill, there came two Men running to

meet

meet him amain; the name of the one was * *Timorous*, and the other *Mistrust*, to whom *Christian* said, Sirs, what's the matter you run the wrong way: *Timorous* answered, That they were going to the City of *Zion*, and had got up that *Difficult* place; but said he, the further we go, the more danger we meet with, wherefore we turned, and are going back again.

* Christian meets with Mistrust and Timorous.

Yes, said *Mistrust*, for just before us lies a couple of Lions in the way (whether sleeping or waking we know not) and we could not think, if we came within reach but they would presently pull us in pieces.

Chr. *Then said* Christian, *you make me afraid, but whither shall I fly to be safe? If I go back to mine own Country, That is prepared for Fire and Brimstone, and I shall certainly perish there. If I can go to the Celestial City, I am sure to be in safety there, I must venture; To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward.* Mistrust *and* Timorous *ran down the Hill, and* Christian *went on his way. But thinking again of what he heard from the Men, he felt in his Bosom for his Roll, that he might read therein and be comforted; but he felt and found it not. Then was* Christian *in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have been his Pass into the Celestial City. Here therefore he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the* Arbor *that is on the side of the Hill; and falling down upon his knees*

* Christian is afraid to go back.

* Christian wants his Roll, wherein he used to take comfort.

* He is perplexed for his sin.

they who wrong begin yet right to end?
they at all have safety for their friend?
no, in head-strong manner they set out,
headlong will they fall at last no doubt.

he asked God forgiveneſs for that fooliſh fa
and then went back to look for his Roll. H
all the way he went back, who can ſufficie
ly ſet forth the ſorrow of Chriſtians hear
Sometimes he ſighed, ſometimes he wept, t
oftentimes he chid himſelf, for being ſo fool
to fall aſleep in that place which was erec
only for a little refreſhment for his wearine
Thus therefore he went back, carefully lookin
on this ſide, and on that, all the way as
went, if happily he might find the Roll, th
had been his comfort ſo many times in h
Journey. He went thus till he came aga
within ſight of the Arbor where he ſat a
† Chriſtian bewails his fooliſh ſleeping, Rev. 2. 2. Pſal. 5. 7, 8.
ſlept; but that ſight renewed † his ſorrow t
more, by bringing again, even afreſh, his e
of ſleeping unto his mind. Thus therefore
now went on bewailing his ſinful ſleep, ſayi
O wretched Man that I am, that I ſhou
ſleep in the day time, that I ſhould ſle
in the midſt of difficulty! that I ſho
ſo indulge the fleſh as to uſe that reſt for e
to my fleſh, which the Lord of the Hill h
erected only for the relief of the Spirit
Pilgrims! How many ſteps have I took
vain! (Thus it happened to Iſrael for th
ſin they were ſent back again by the way
the Red Sea) and I am made to tread th
ſteps with ſorrow, which I might have
with delight, had it not been for this ſi
ſleep. How far might I have been on my
by this time! I am made to tread
ſteps thrice over, which I needed not to
trod but once: Yea now alſo I am like
benighted, for the day is almoſt ſpent,
I had not ſlept! Now by this time h
come to the Arbor again, where for a

e ſat down and wept; but at laſt (as Chri-
ian would have it) looking ſorrowfully
own under the Settle, there he * eſpied his
oll; the which he with trembling and haſte
atch'd up and put into his Boſom; but who
an tell how joyful this Man was, when he
ad gotten his Roll again? For this Roll was
he aſſurance of his Life, and acceptance at
he deſired Haven. Therefore he laid it up
his Boſom, gave thanks to God for directing
is Eye to the place where it lay, and with
oy and Tears betook himſelf again to his
ourney. But Oh, how nimbly did he go up the
eſt of the Hill! Yet before he got up, the
un went down upon Chriſtian; and this
ade him again recal the Vanity of his
leeping to his remembrance; and thus he
gain began to condole with himſelf; O thou
nful ſleep! how for thy ſake am I like
o be benighted in my Journey! I muſt
alk without the Sun, darkneſs muſt co-
er the path of my Feet, and I muſt hear
he noiſe of the doleful Creatures, becauſe
f my ſinful ſleep! Now alſo he remembred
he ſtory that Miſtruſt and Timorous told
im of, how they were frighted with the ſight
f the Lions. Then ſaid Chriſtian to him-
lf again, Theſe Beaſts range in the night
or their prey, and if they ſhould meet with
e in the dark, how ſhould I ſhift them?
ſhould I eſcape being by them torn in
ces? Thus he went on, but while he
ewailing his unhappy miſcarriage, he lift
is, and behold there was a very ſtat
ace before him, the name of which w
ol, and it ſtood by the High-way ſide.

* Chriſtian findeth his Roll where he loſt it.

So

So I ſaw in my Dream, that he made haſte and went forward, that if poſſible he might get Lodging there; Now before he had gone far, he entered into a very narrow paſſage, which was about a furlong off the Porters Lodge, and looking very narrowly before him as he went, he eſpied two Lions in the way. Now thought he, I ſee the dangers that *Miſtruſt* and *Timorous* were driven back by. (The Lions were chained, but he ſaw not the Chains.) Then he was afraid, and thought alſo himſelf to go back after them, for he thought nothing but Death was before him: But the *Porter* at the Lodge, whoſe Name is *Watchful*, perceiving that *Chriſtian* made a halt, as if he would go back, cryed unto him, ſaying, Is thy ſtrength ſo ſmall? fear not the Lions, for they are chained, and are placed there for tryal of Faith, where it is; and for diſcovery of thoſe that have none: keep in the midſt of the Path, and no hurt ſhall come unto thee.

Mark 13. 34.

Then I ſaw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and ſtood before the Gate where the *Porter* was. Then ſaid *Chriſtian* to the *Porter*, Sir, What Houſe is this, and may I lodge here to night? The *Porter* anſwered, This Houſe was built by the Lord of the Hill, and he built it for the Relief and Security of Pilgrims. The *Porter* alſo aſked whence he was, and whither he was going?

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion*, but because the Sun is now set, I desire, if I may to lodge here to night.

Por. *What is your Name?*

Chr. My Name is now *Christian*, but my Name at the first was *Graceless*: I came of the Race of * *Japhet*, whom God will perswade to dwell in the Tents of *Shem*. *Gen. 9. 27

Por. *But how doth it happen you come so late, the Sun is set?*

Chr. I had been here sooner, but that, wretched Man that I am! I slept in the Arbor that stands on the Hill-side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my Evidence, and came without it to the brow of the Hill, and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now am come.

Por. Well, I will call out one of the Virgins of this place, who will (if she like your talk) bring you into the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell, at the sound of which came out at the door of the House a grave and beauteous Damsel named *Discretion*, and asked why she was called?

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary and benighted, he asked me if he might lodge here to night? so I told him I would call for thee, who,

Difficult is behind, fear is before,
Tho he's got on the hill the Lions roar;
A Christian man is never long at ease,
When one fright's gone, another doth him seize.

no, after diſcourſe had with him, mayeſt as ſeemeth thee good, even according the Law of the Houſe.

Then ſhe asked him whence he was, d whither he was going? and he told r. She asked alſo, how he got in the ay? and he told her. Then ſhe asked m, What he had ſeen and met with in e way? and he told her. And laſt, e asked his Name? ſo he ſaid, It is *hriſtian*, and I have ſo much the more deſire to lodge here to night, becauſe, what I perceive, this place was built the Lord of the Hill, for the relief and curity of Pilgrims: So ſhe ſmiled, but e water ſtood in her Eyes: And after a tle pauſe, ſhe ſaid, I will call forth two three more of the Family. So ſhe ran the Door and called out *Prudence*, *Piety* d *Charity*, who after a little more diſ- rſe with him, had him into the Fam- ; and many of them meeting him at e threſhold of the Houſe, ſaid, Come in, ou bleſſed of the Lord; this Houſe was ilt by the Lord of the Hill, on purpoſe entertain ſuch Pilgrims in. Then he wed his head and followed them into e Houſe: ſo when he was come in, and down, they gave him ſomething to nk; and conſented together that un- ſupper was ready, ſome of them ſhould ve ſome particular diſcourſe with *Chri- n*, for the beſt improvement of time, they appointed *Piety* and *Prudence*, *Charity* to diſcourſe with him: and they began.

Piety.

Piety discourses him.

Piety. *Come, good* Christian, *since we have been so loving to you, to receive you into our house this night; let us, if perhaps we may better our selves thereby, talk with you of all things that have hapned to you in your pilgrimage?*

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. *What moved you at first to betake your self to a Pilgrims life?*

* How Christian was driven out of his own Country.

Chr. I was * driven out of my Native Country by a dreadful sound that was in mine Ears, *to wit*, That unavoidable destruction did attend me, if I abode in that place where I was.

Piety. *But how did it happen that you came out of your Country this way?*

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a Man, even to me, as I was trembling and weeping, whose name is † *Evangelist*, and he directed me to the Wicket Gate, which else I should never have found, and so set me into the way that hath led me directly to this House.

Piety. *But did you not come by the House of the Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things; * to wit, How Christ, in despite of Satan maintains his work of Grace in the Heart; how the Man had sinned himself quite out of hopes of Gods mercy, and also the dream of him that thought in his sleep the day of Judgment was come.

* A relation of what he saw in the way.

Piety. *Why? did you hear him tell his dream?*

Chr. Yes, and a dreadful one it was, I thought; it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all you ſaw at the Houſe of the Interpreter?*

Chr. No, he took me and had me where he ſhewed me a ſtately Palace, and how the people were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the Armed Men that ſtood in the Door to keep him out; and how he was bid to come in, and win eternal Glory; Me thought thoſe things did raviſh my Heart; I would have ſtaid at that good Mans houſe a twelve month, but that I knew I had further to go.

Piety. *And what ſaw ye elſe in the way?*

Chr. Saw! Why, I went but a little further, and I ſaw one, as I thought in his mind, hang bleeding upon the Tree; and the very ſight of him made my Burden fall off my back (for I groaned under a very heavy burden) but then it fell down from off me. 'Twas a ſtrange thing to me, for I never ſaw ſuch a thing before; yea, and while I ſtood looking up (for then I could not forbear looking) three ſhining ones came to me: one of them teſtified that my ſins were forgiven me; another ſtript me of my Rags, and gave me this broidered Coat which you ſee; the third ſet the mark which you ſee in my forehead, and gave me this ſealed Roll. (And with that he plucked it out of his boſom.)

Piety

Piety. *But you saw more than this you not.*

Chr. The things that I have told were the best, yet some other mat saw, as namely. I saw three Men; *Sloth* and *Presumption*, lie a sleep a out of the way as I came, with Irons on their Heels; but do you think I awake them? I also saw *Formality* and *pocrisie* come tumbling over the Wa go (as they pretended) to *Zion*, but were quickly lost; even as my self tell them, but they would not belie but, above all, I found it hard work get up this Hill, and as hard to come the Lions Mouth; and truly if it not been for the good Man, the Po that stands at the Gate, I do not kn but that after all, I might have g back again: but I thank God I am b and I thank you for receiving of me.

Then *Prudence* thought good to him a few Questions, and desired his swer to them.

Pru. *Do you not think sometimes of Country from whence you came?*

Chr. Yes, * but with much shame detestation; *Truly, if I had been mi of that Country from whence I came I might have had opportunity to hav turned; but now I desire a better Co that is an heavenly.*

Pru. *Do you not yet bear away wi some of the things that then you were sant withal?*

Chr. Yes, but greatly against my w pecially my inward and † carnal co

* Christian's thoughts of his Native Country. Heb. 11. 15, 16.

† Christian displeased with carnal cogitations.

ngs; with which all my Country-men, as
ell as my self, were delighted; but now
those things are my grief, and might
but chuse mine own things, I would
chuse never to think of those things
ore: but when I would be a doing of that
hich is best, † that which is worst is with me.

Christian's choice.

† Rom. 7.

Pru. *Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?*

Chr. Yes, but that is but seldom; but
ey are to me * golden hours, in which
ch things happen to me

* Christian's golden hours.

Pru. *Can you remember by what means you find your annoyances at times, as if they were vanquished?*

Chr. Yes, when † I think what I saw at
e Cross, that will do it; and when I look
pon my Broidred Coat, that will do it;
d when I look into the Roll that I car-
in my Bosom, that will do it; and when
y thoughts wax warm about whither I
n going, that will do it.

† *How Christian gets power against his Corruptions.*

Pru. *And what is it that makes you so desirous to go to Mount Zion.*

Chr. Why, * there I hope to see him
ive, that did hang *dead* on the Cross;
d there I hope to be rid of all those
lings, that to this day are in me an an-
oyance to me; there, they say, there is
death, and there I shall dwell with
Company as I like best. For to tell
uth, I love him, because I was by
ased of my burden, and I am weary
inward sickness: I would fain be
shall die no more, and with the
that shall continually cry, Holy,

* *Why Christian would be at Mount Zion.*

Holy.

Then

Then said *Charity* to *Christian*, *Have you a Family? Are you a married man?*

Chr. I have a Wife and four small children.

Cha. *And why did you not bring them with you?*

* Christian's love to his Wife and Children.

Chr. Then *Christian* * wept, and said, Oh, how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Cha. *But you should have talked to them, and have endeavoured to have shown them the danger of being behind.*

Chr. So I did, and told them also what God had shewed to me of the Destruction of our City: but I seemed to them as one that mocked; and they believed me not.

Gen. 19. 14.

Cha. *And did you pray to God that he would bless your Counsel to them?*

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

Cha. *But did you tell them of your own sorrow, and fear of destruction? for I am sure that destruction was visible enough to you.*

Chr. Yes, over, and over, and over. They might also † see my fears in my Countenance, in my Tears, and also in my trembling under the apprehension of the Judgments that did hang over our heads: but all was not sufficient to prevail with them to come with me.

† Christian's fears of Destruction might be read in his very countenance.

Cha. *But what could they say for themselves, why they came not?*

* The cause why his Wife and Children came not with him.

Chr. Why, * my Wife was afraid of losing this World; and my Children given to the foolish delights of youth:

one thing and what by another, they
t me to wander in this manner alone.

Cha. *But did you not with your vain life*
mp all that you by words used by way of
swasion to bring them away with you?

Chr. Indeed I cannot commend my life,
r I am conscious to my self of many fail-
gs therein: I knovv also that a man by
s Conversation may soon overthrow what
Argument or Persuasion he doth la-
our to fasten upon others for their good.
et, this I can say, I was very vvary of gi-
ing them occasion, by any unseemly acti-
n, to make them averse to going on Pil-
rimage. Yea, for this very thing, they
ould tell me I vvas too precise, and that
denied my self of things (for their sakes)
vvhich they savv no evil. Nay, I think I
ay say, that if what they saw in me did
nder them, it vvas my great tenderness in
nning against God. or of doing any
rong to my Neighbour.

Christians *good conversation before his Wife and Children.*

Cha. *Indeed* * Cain *hated his Brother,*
cause his own works were evil, and his
others righteous; and if thy Wife and Chil-
en have been offended with thee for this,
y thereby shew themselves to be implacable
good, * *and thou hast delivered thy Soul*
om their blood.

* Christian *clear of their blood, if they perish.*

* Ezek. 3. 19.

Novv I savv in my Dream, that thus they
talking together until Supper vvas rea-
So vvhen they had made ready, they
down to meat: Novv the Table vvas
ned vvith * fat things, and with
that vvas vvell refined, and all their
at the Table was about the LORD
ill: as namely, about that HE

had done, and vvhereof HE did what
did, and vvhy he had builded that Ho
and by vvhat they ſaid, I perceived
HE had been a *great Warriour*, and
* Heb. 2. 14, 15. fought vvith, and ſlain * him that
the povver of Death, but not vvithout g
danger to himſelf: vvhich made me l
him the more.

For, as they ſaid, and as I believe (
Chriſtian) he did it vvith the loſs of m
blood: but that vvhich put glory of G
into all he did, vvas, that he did it ou
pure love to this Country. And be
there vvere ſome of them of the Houſ
that ſaid, they had been and ſpoke v
him ſince he did dye on the Croſs;
they have atteſted, that they had it f
his ovvn lips, that he is ſuch a lover
poor Pilgrims, that the like is not to
found from the Eaſt to the Weſt.

They moreover gave an inſtance
what they affirm'd, and that vvas. He
ſtript himſelf of his glory, that he m
do this for the Poor; and that they h
him ſay and affirm, *That he would not d
in the Mountain of* Zion *alone.* They
moreover, That he had made many
grims * Princes, though by nature t
were Beggars born, and their orginal
been the Dunghil.

* *Chriſt makes Princes of Beggars.* * Sam. 2. 8. Pſal. 113. 7.

Thus they diſcourſed together til
at night, and after they had com
themſelves to their Lord for Prot
they betook themſelves to reſt: T
grim they laid in a large upper
ber, vvhoſe Windovv opened tow
Sun-riſing: the name of the Cha

vvhere he ſlept till break of day, then he avvoke, and ſung.

vvo am I now! is this the love and care
Jeſus, for the men that Pilgrims are
to provide! That I ſhould be forgiven!
dwell already the next door to Heaven.

So in the morning they all got up, and after ſome more diſcourſe, they told him that he ſhould not depart till they had ſhevv'd him the *Rarities* of that place. And firſt they had him into the Study,* vvhere he ſhevved Records of the greateſt Antiquity; in vvhich, as I remember my Dream, he ſhevved him the firſt *Pedegree* of the Lord of the Hill, that he vvas the Son of the Ancient of Days, and came by that eternal Generation. Here alſo vvas more fully Recorded the Acts that he had done, and the Names of many hundreds that he had taken into his Service; and how he had eſtabliſhed them in ſuch Habitations that could neither by length of Days, nor decays of Nature be diſſolved.

Then they read to him ſome of the worthy Acts that ſome of his Servants had done: As how they had ſubdued Kingdoms, wrought Righteouſneſs, obtained Promiſes, ſtopped the mouths of Lions, quenched the † violence of Fire, eſcaped the edge of the Sword, out of weakneſs were made ſtrong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

Then they read again in another part of the Records of the Houſe, where it was ſhevved how willing their Lord was to

* Chriſtian had here the Study, and what he ſaw there.

† Heb. 11. 33, 34.

receive into his favour any, even
though they in time past had offered
affronts to his Person and Proceed
Here also were several other Histor
many other famous things of all
Christian had a view: as of things
Ancient and Modern, together with
phecies and Predictions of things that
their certain accomplishment, both to
dread and amazement of Enemies,
the comfort and solace of Pilgrims.

† Christian had into the

The next day they took him, and
him into the † Armory, where they shew
him all manner of Furniture, which
Lord had provided for Pilgrims, as Swo
Shield, Helmet, Breast-plate, *All Pra*
and those that would not wear out.
there was here enough of this to har
out as many men for the service of
Lord, as there be Stars in the Heaven
multitude.

* Christian made to see

They also shewed him some of the
gines with which some of his Servants
done wonderful things. * They she
him *Moses*'s Rod, the Hammer and
with which *Jael* slew *Sisera*, the Pitch
Trumpets, and Lamps too, with wh
Gideon put to flight the Armies of *Mi*
Then they shewed him the Oxes G
wherewith *Shamgar* slew six hundred
They shewed him also the Jaw-bone
which *Sampson* did such mighty
they shewed him moreover the Sli
Stone with which *David* slew *Go*
Goliah, and the Sword also with whi
Lord will kill the man of Sin in
that he shall rise up to the Prey.

shewed him besides, many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will (if the day be clear) shew you the * delectable Mountains, which they said, would yet further add to his comfort, because they were nearer the desired Heaven, than the place where at present he was. So he consented and staid. When the morning was up, they had him to the top of the House, † and bid him look South, so he did: and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vine-yards, Fruits of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country; they said it was *Immanuels Land*: and it is as Common, say they, as this Hill is, to and for all the Pilgrims. And when thou comest there, from thence thou mayest see to the Gate of the Cœlestial City; as the Shepherds that live there will make appear.

* Christian *shewed the delectable Mountains.*

† Isa. 33. 16 17.

Now he bethought himself of setting forward, * and they were willing he should; but first, said they, let us go again into the Armory; so they did, and when he came there, they † harnessed him from the foot, with what was of proof, lest he should meet with assaults in the way. He being therefore thus accoutred,

* Christian *set forward.*

† Christian *sent away armed.*

Whilſt *Chriſtian* is among his godly friends,
Their golden mouths make him ſufficient
For all his griefs, and when they let him go,
He's clad with northern ſteel from top to

mitred, walketh out with his Friends to the Gate, and there he asked the Porter if he ſaw any Pilgrims paſs by; then the Porter anſwered, Yes.

Chr. *Pray did you know him?* ſaid he.

Por. I asked his name, and he told me it was *Faithful*.

Chr. O ſaid *Chriſtian*, *I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born; how far do you think he may be before?*

Por. He is got by this time below the Hill.

Chr. *Well*, * ſaid Chriſtian, *good Porter, the Lord be with thee, and add to all thy bleſſings much increaſe of the kindneſs that thou haſt ſhewed to me.*

* How Chriſtian and the Porter parted at parting.

Then he began to go forward, but *Diſcretion*, *Piety*, *Charity* and *Prudence* would accompany him down to the foot of the Hill. So they went on together, reiterating their former diſcourſes till they came to go down the Hill. Then ſaid *Chriſtian*, as it was *difficult* coming up, ſo (ſo far as I can ſee) it is *dangerous* going down. Yes, ſaid *Prudence*, ſo it is: for it is an hard matter for a Man to go down into the Valley of *Humiliation*, as thou art now, and to catch no ſlip by the way; therefore, ſaid they, are we come out to accompany thee down the Hill. So he began to go down; but very warily, yet he caught a ſlip or two.

Then I ſaw in my Dream, that these good Companions (when *Chriſtian* was gone down to the bottom of the Hill) gave him a Loaf of Bread, a Bottle of

Wine and a Cluster of Raisins, and t
he went on his way.

But now in this Valley of *Humilia*
poor *Christian* was hard put to it, for
had gone but a little way before he es
a foul *Fiend* coming over the Field
meet him; his name is *Apollyon*. Then
Christian begin to be afraid, and cast in
mind whether to go back or to stand
ground. But he considered again, that
had no Armour for his Back, and the
fore thought that to turn the Back to
might give him greater advantage w
ease to pierce him with his Darts; the
fore he resolved to venture, and stand
ground. For, thought he, * had I no m
in mine eye than the saving of my l
'twould be the best way to stand.

Christian no Armour for his Back.

* Christian's resolution in the approach of Apollyon.

So he went on, and *Apollyon* met him
now the Monster was hideous to be
he was cloathed with scales like a F
(and they are his pride) he had Wi
like a Dragon, Feet like a Bear, and ou
his Belly came Fire and Smoke, and
Mouth was as the Mouth of a Lyon. Wh
he was come up to *Christian*, he beh
him with a disdainful countenance,
thus began to question with him.

Apol. *Whence come you, and whither
you bound?*

Chr. I am come from the City of
struction † which is the place of all
and am going to the City of *Zion*.

† Discourse between Christian and Apollyon.

Apol. *By this I perceive thou art
my Subjects, for all that Country is m
I am the Prince and God of it. How
then that thou hast run away from thy

ere it not that I hope thou mayeſt do me more ſervice, I would ſtrike thee now at one blow to the Ground.

Chr. I was born indeed in your Dominions, but your ſervice was hard, and your Wages ſuch as a Man could not live on, *for the Wages of ſin is death*; therefore * Rom. 6. 23. when I was come to years, I did as other conſiderate Perſons do, look out, if perhaps I might mend my ſelf.

Apol. There is no Prince that will thus lightly loſe his Subjects, neither will I as yet caſt thee; but ſince thou complaineſt of thy ſervice and Wages, † be content to go back, what our Country will afford, I do here promiſe to give thee. † Apollyon's flattery.

Chr. But I have left my ſelf to another, even to the King of Princes, and how can I with fairneſs go back with thee?

Apol. Thou haſt done in this according to the Proverb, † change a bad for a worſe: but it is ordinary for thoſe that have profeſſed themſelves his Servants, after a while to give him the ſlip, and return again to me: do thou ſo too, and all ſhall be well. † Apollyon

Chr. I have given him my Faith, and ſworn my Allegiance to him, how then can I go back from this, and not be hanged as a Traytor?

Apol. Thou didſt the ſame by me, and yet I am willing to paſs by all, if now thou will turn again, and go back.

Chr. What I promiſed thee was in my Non-age and beſides, I count that the Prince under whoſe Banner now I ſtand, is able to abſolve me, yea, and to pardon alſo what I did as to my compliance with thee:

thee: and besides (O thou destroy *Apollyon*) to speak truth, I like his vice, his wages, his Servants, his Gov ment, his Company, and Country, be than thine: and therefore leave off persuade me further, I am his Serv and I will follow him.

Apollyon pleads the grievous end of Christians, to dissuade Christian from persisting in his way.

Apol. *Consider again, when thou a cool blood, what thou art like to meet in the way that thou goest. Thou kno that for the most part, his Servants to an ill end, because they are Transgr against me and my way; how many of have been put to shameful death? and sides, thou countest his Service better mine; whereas he never came yet from place where he is to deliver any that ved him out of their hands: but as for how many times, as all the World very knows, have I delivered, either by p or fraud, those that have faithfully ser me, from him and his; though taken by t and so I will deliver thee.*

Chr. His forbearing at present to d ver them, is on purpose to try their lo whether they will cleave to him to t end: and as for the ill end thou sa they come to, that is most glorious in t account: For, for present deliver they do not much expect it; for they for their Glory, and then they shall it, when their Prince comes in h the Glory of the Angels.

Apol. *Thou hast already been unf in thy service to him, and how d think to receive Wages of him?*

Chr. Wherein, O *Apollyon*, I ha unfaithful to him?

Apol. *Thou didst faint at first setting out, hen thou wast almost choaked in the Gulf* Despond, *thou didst attempt wrong ways he rid of thy Burden, whereas thou should- have stayed till thy Prince had taken it ff. Thou didst sinfully sleep and lose thy oice things: thou wast also almost per- aded to go back at the sight of the Lions: d when thou talkest of thy Journey and of hat thou hast heard, and seen, thou art in- ardly desirous of vain Glory in all that ou sayest or doest.*

Apollyon *pleads* Christians *infirmities against him.*

Chr. All this is true, and much more, hich thou hast left out; but the Prince hom I serve and honour, is merciful, and eady to forgive: but besides, these infir- ities possessed me in thy Country, for ere I suck'd them in, and I have groan- d under them, being sorry for them, and ve obtained Pardon of my Prince.

Apol. Then *Apollyon* broke out into a evous rage, saying, *I am an Enemy to Prince; I hate his Person, his Laws, d People; I am come out on purpose to ithstand thee.*

Apollyon *in a rage falls upon* Christian.

Chr. *Apollyon*, beware what you do, for am in the Kings High-way, the way of oliness, therefore take heed to your self.

Apol. Then *Apollyon* stradled quite over whole breadth of the way, and said, I am of fear in this matter, prepare thy self for I swear by my Infernal Den, ou shalt go no further, here will I Soul; and with that he threw a Dart at his Breast, but *Christian* ield in his hand, with which he caught

caught it, and so prevented the d[illegible] that. Then did *Christian* draw, [illegible] saw 'twas time to bestir him, and [illegible] as fast made at him, throwing D[illegible] thick as Hail; by the which, notwith[illegible] ing all that Christian could do to av[illegible] † *Apollyon* wounded him in his *head*, [illegible] *hand* and *foot*, this made *Christian* g[illegible] little back; *Apollyon* therefore follow[illegible] work amain, and *Christian* again [illegible] courage, and resisted as manfully [illegible] could. This sore Combat lasted for [illegible] half a day, even till *Christian* was [illegible] quite spent. For you must know that [illegible] *stian*, by reason of his Wounds, must [illegible] grow weaker and weaker.

† Christian *wounded in his understanding, Faith and Conversation.*

Then *Apollyon* espying his oppor[illegible] began to gather up close to *Christi*[illegible] wrestling with him, gave him a d[illegible] fall, and with that *Christians* Swor[illegible] out of his hand. Then said *Apollyon* [illegible] *sure of thee now*; and with that he [illegible] most prest him to death; so that *Chr*[illegible] began to despair of Life. But as God [illegible] have it, while *Apollyon* was fetching h[illegible] blow, thereby to make a full end [illegible] good man, *Christian* nimbly stretched [illegible] his hand for his Sword, and caught it [illegible] ing, † *Rejoyce not against me, O mine* [illegible] *my, when I fall I shall arise*, and w[illegible] gave him a deadly thrust, which [illegible] him give back, as one that had [illegible] his mortal wound: *Christian* [illegible] that, made at him again, saying, [illegible] *all these things we are more than* [illegible]

Apollyon *casteth Christian down to the Ground.*

Christians *Enjoy over Apollyon.* Psalm. 7. 8.

ore unequal match can hardly be,
Man must fight an Angel, but you see;
valiant man by handling Sword and Shield,
make him, tho' a Dragon, quit the field.

ours, through him that loved us. And
Jam. 4. 7. that *Apollyon* ſpread forth his Dra
wings, and ſped him away, that *Chri*
ſaw him no more.

A brief relation of the combat by the Spectator.

In this combat no man can imagin,
leſs he had ſeen and heard, as I did,
yelling and hideous roaring *Apollyon* ma
all the time of the fight, he ſpake like
Dragon: and on the other ſide, what ſig
and groans burſt from *Chriſtians* heart.
never ſaw him all the while give ſo m
as one pleaſant look, till he perceived
had wounded *Apollyon* with his two ed
Sword, then indeed he did ſmile, a
look upward; but 'twas the dreadfull
ſight that ever I ſaw.

Chriſtian gives God thanks for his deliverance.

So when the battel was over, *Chriſti*
ſaid, I will here give thanks to him th
hath delivered me out of the mouth
the Lion; to him that did help me aga
Apollyon: and ſo he did, ſaying,

Great Beelzebub, *the Captain of this Fie*
Deſign'd my ruine, therefore to this end
He ſent him harneſt out; and he with ra
That hellish was, did fiercely me engage:
But bleſſed Michael *helped me, and I*
By dint of Sword did quickly make him fly:
Therefore to him let me give laſting praiſe,
And thanks, and bleſs his holy Name alwa

Then there came to him an hand
ſome of the Leaves of the Tree of L
the which *Chriſtian* took and applied
wounds *that* he had receiv'd in the B
and was healed immediately. He a
down in *that* place to eat bread, a

drink of the *Bottle* that was given him a little before; ſo being refreſhed, he addreſſed himſelf to his Journey, with * his Sword drawn in his hand, for he ſaid, I know not but ſome other enemy may be at hand, but he met with no other affront from *Apollyon*, quite *through this* Valley.

* Chriſtian goes on his journey with his Sword drawn in his hand.

Now at the *end* of *this Vally* was another, call'd *the Valley of the ſhadow of Death*, and Chriſtian muſt needs go *through* it, becauſe the *way* to the Cœleſtial *City* lay through the midſt of it: Now *this Valley* is a very ſolitary place. The Prophet † *Jeremiah* thus deſcribes it; *A Wilderneſs, a Land of deſarts, and of Pits, a Land of Drought, and of the ſhadow of Death, a Land that no man* (but a Chriſtian) *paſſeth through, and where no man dwelt.*

The Valley of the ſhadow of Death.

† Jer. 2. 6.

Now here Chriſtian was worſe put to it than in his fight with *Apollyon*, as by the ſequel you ſhall ſee.

I ſaw then in my Dream, *that when* Chriſtian *was got on the borders of the ſhadow of* Death, there met him *two Men*, * *Children of them that brought up an* † evil report *of the* good Land, making haſte to go back, to whom *Chriſtian* ſpake as follows.

Chr. *Whither are you going?*

Men. They ſaid, Back, back, and we would have you do ſo to, if either Life or Peace is prized by you.

Chr. Why? what's the matter? ſaid Chriſtian.

Men. Matter, ſaid they, we were going that way as you are going, and went as far as we durſt, and indeed we were almoſt

almost past coming back, for had we go[illegible] a little further, we had not been here [illegible] bring the News to thee.

Chr. *But what have you met with, sa[illegible]* Christian.

Psal. 4. 19. Psal. 117. 19. *Men.* Why! we were almost in the Va[illegible]ley of the shadow of Death, but that [illegible] good hap we looked before us, and saw th[illegible] danger before we came to it.

Chr. *But what have you seen? said* Chr[illegible]stian.

Men. Seen! Why, the Valley it se[illegible] which is as dark as pitch; we also s[illegible] there the Hobgoblins, Satyrs and Drag[illegible] of the Pit: we heard also in that Va[illegible]ley continual howling and yelling, as of a Pe[illegible]ple under unutterable misery, who w[illegible] sat down in affliction and Irons; and o[illegible] that Valley hangs the discouraging *Clo[illegible] of confusion, Death also doth alw[illegible] spread his Wings over it. In a word, [illegible] is every whit dreadful, being utter[illegible] without order.

*Job. 3. 5. chap. 10. 2.

Chr. *Then said* Christian, *I perceive n[illegible] yet, by what you have said, but that * th[illegible] is my way to the desired Heaven.*

*Jer. 2. 6.

Men. Be it thy way, we will not ch[illegible] it for ours: so they parted, and *Christi[illegible]* went on his way but still with his Sw[illegible] drawn in his hand for fear least he sho[illegible] be assaulted.

I saw then in my Dream so far as [illegible] Valley reached; there was on the [illegible] hand a very deep Ditch, that Ditch [illegible] into which the Blind hath led the [illegible] in all Ages, and have both their m[illegible]bly perished. Again, behold on th[illegible]

Psal. 69. 14.

and there was a very dangerous Quagg, into which, if even a good man falls, he finds no bottom for his foot to ſtand on: into this Quagg King *David* once *did fall*, and had no doubt there been ſmothered, had not he that is able pluckt him out.

The Path-way was here alſo exceeding narrow, and therefore good *Chriſtian* was the more put to it; for when he ſought in the dark to ſhun the Ditch on the one hand, he was ready to tip over into the mire on the other; alſo when he ſought to eſcape the mire, without great carefulneſs, he would be ready to fall into the Ditch, thus he went on, and I heard him here ſigh bitterly; for beſides the danger mentioned above, the Path-way was here ſo dark, that oft-times when he lift up his foot to go forward, he knew not where, nor upon what he ſhould ſet next.

About the midſt of this Valley, I perceived the Mouth of Hell to be, and it ſtood alſo hard by the way-ſide: Now thought *Chriſtian*, what ſhall I do? And ever and anon the Flame and Smoke would come out in ſuch abundance, with ſparks and hideous noiſes (things that cared not for *Chriſtian's* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himſelf to another weapon called * *All prayer*; ſo he cried in my hearing. * *O Lord I beſeech thee deliver my Soul.* Thus he went on a great while, yet ſtill the flames would be reaching towards him; alſo he heard doleful Voices,

* Ephes. 6. Pſal. 116.

Poor man! vvhere art thou novv? thy day
Good man be not cast dovvn, thou yet art
Thy vvay to heaven lies by the gates of
Chear up, hold out, vvith thee it shall go w

ets, and rushings to and fro, so that
etimes he thought he should be torn in
es, or trodden down like mire in the
eets. This frightful sight was seen, and
se dreadful noises were heard by him
several miles together, and coming to a
ce, where he thought he heard a com-
y of *Fiends* coming forward to meet
m, he stopt, and began to muse what he
best to do. Sometimes he had half a
ought to go back. Then again he thought
ght be half way through the Va ey;
embred also how he had already
hed many a danger: and that the
of going back might be much more
e to go forward; so he resolved to
Yet the *Fiends* seemed to come
and nearer; but when they were
even almost at him, he cryed out
a most vehement voice, *I will walk*
strength of the Lord God; so they gave
and came no further.

Christian *put to a stand but for a while.*

*One thing I would not let slip, I took notice
now poor* Christian *was so confounded,
he did not know his own voice; and this
perceived it: Just when he was come over
gainst the mouth of the burning Pit, one of
wicked ones got behind him, and stept up
to him, and whisperingly suggested
grievous blasphemies to him,* * *which*
verily thought had proceeded from his
own. This put Christian *more to it*
*than any thing that he met with before, even
to think that he should now blaspheme him
he loved so much before; yet if he could
have helped it, he would not have done it,
but now the discretion neither to*

his Ears, nor to know from whence [illegible] *blasphemies came.*

When *Christian* had travelled in [illegible] disconsolate condition some consider[able] time, he thought he heard the Voice [of a] man, going before him, saying, *Though I walk through the Valley of the shadow of Death, I will fear none ill, for thou art with me.*

Psal. 23. 4. Then was he glad: and that for [three] reasons.

First, because he gathered from thence That some who feared God, were in the Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and

Job. 9. 10. dismal state, and why not, thought he with me, though by reason of the [im]diment that attends this place I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by and by, so he went on, and called to him that was before, but he knew not what to answer: for that he also thought himself to be alone: And by and by the day broke: Then said Christian, *He*

Amos 5. 8. *hath turned the shadow of Death into the Morning.*

Now Morning being come, he looked back, not of desire to return, but to

Christian glad to break of day. by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand and the Quag that was on the other; also how narrow the way

ich led betwixt them both; alſo now he
the Hobgoblings, and Satyrs, and Dra-
of the Pit, but all afar off; for after
eak of day they came not nigh, yet they
re diſcovered to him, according to that
ich is written, *He diſcovereth deep*
gs out of darkneſs, and bringeth out to
t the ſhadow of death. • Job. 12. 22.

Now was *Chriſtian* much affected with
s deliverance from all the dangers of
s ſolitary way, which dangers, though
e feared them more before, yet he ſaw
em more clearly now, becauſe the light
the day made them conſpicuous to him;
d about this time the Sun was riſing,
d this was another mercy to *Chriſtian*,
you muſt note, that though the firſt
rt of the Valley of the ſhadow of death
s dangerous, * yet this ſecond part • *The ſecond part of the Valley very dangerous.*
hich he was yet to go, was (if poſſible)
more dangerous: for, from the place
ere he now ſtood, even to the end of
e Valley, the way was all along ſet
full of Snares, Traps, Gins, and Nets
re, and ſo full of Pits, Pitfals, deep
les and ſhelvings down there, that had
now been dark, as it was when he came
firſt part of the way, had he had
nſand Souls, they had in reaſon been
way; but as I ſaid juſt now the Sun
ing. Then ſaid he, * *his Candle*
on my head, and by his light I go
darkneſs.

light therefore he came to the
the Valley. Now I ſaw in my
at the end of this Valley lay
, aſhes and mingled bodies of
Men,

Men, even of Pilgrims, that had gone
way formerly: And while I was mu
what should be the reason, I espied a li
before me a Cave, where two Giants,
and *Pagan*, dwelt in old time by whose
wer and Tyranny the Men whose bo
blood, Ashes, &c. lay there, were cru
put to death. But by this place *Chris*
went without much danger, whereat
somewhat wondered, but I have lea
since, that *Pagan* has been dead many
day, and as for the other, though he
yet alive, he is by reason of age, and
of the many shrewd brushes that he
with in his younger days, grown so cra
and stiff in his joynts, that he can no
do little more than sit in his Caves mou
grinning at Pilgrims as they go by, a
biting his nails, because he cannot co
at them.

So I saw that *Christian* went on his wa
yet at the sight of the *old Man* that sat
the Mouth of the Cave, he could not t
what to think, especially because he spo
to him though he could not go after hi
saying, *You will never mend, till more of*
be burned: but he held is peace, and
a good face on't, and so went by: a
catcht no hurt. Then sang *Christian*.

O world of Wonders! (I can say no less)
That I should be preserv'd in that distre
That I have met with here! O blessed be
That hand that from it hath deliver'd
Dangers in darkness, Devils, Hell and
Did compass me while I this Vale was

Snares & Pits, & Traps and Nets did lie
Path about, that worthless silly I (down:
ght have been catch't intangled, and cast
since I live, let JESUS wear the Crown.

Now as *Christian* went on his way, he
e to a little ascent, which was cast up
purpose, that Pilgrims might see before
m up there, therefore *Christian* went,
looking forward, he saw *Faithful* be-
e him upon his Journey. Then said
istian aloud, Ho, ho, So ho, ; stay, and
ill be your Companion. At that *Faith-*
looked behind him, to whom *Christian*
ed, Stay, stay, till I come up to you :
Faithful answered, No, I am upon my
e, and the Avenger of Blood is behind
. At this *Christian* was somewhat mo-
d, and putting to all his strength, he
ickly got up with *Faithful*, and did al-
over-run him, so the *last was first*. Then
Christian vain-gloriously smile, because
had gotten the start of his Brother, but
taking good heed to his feet, he sud-
nly stumbled and fell, and could not rise
in, until *Faithful* came up to help him.
Then I saw in my dream they went ve-
lovingly on together; and had sweet
ourse of all things that had hapned to
m in their Pilgrimage; and thus *Chri-*
began.

Christian overtakes Faithful.

Christian's sall makes Faithful and he goodwingly together.

My honoured and well beloved Brother
I am glad that I have overtaken
that God has so tempered our Spirits,
can walk as companions in this so
Path.

I had thought dear Friend, to
have

have had your company quite from Town, but you did get the ſtart of me wherefore I was forced to come much of the way alone.

Chr. *How long did you ſtay in the City* Deſtruction, *before you ſet out after your Pilgrimage?*

Their talk about the Country from whence they came.

Faith. Till I could ſtay no longer: there was great talk preſently after were gone out, that our City would ſhort time with Fire from Heaven burned down to the Ground.

Chr. *What? Did your Neighbours talk*

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. *What, and did no more of them you come out to eſcape the danger?*

Faith. Though there was, as I ſaid great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the diſcourſe I heard ſome them deridingly ſpeak of you, and of your deſperate Journey (for ſo they called this your Pilgrimage;) but I did believe and do ſtill, that the end of our City will be with Fire and Brimſtone from above and therefore I have made my eſcape.

Chr. *Did you hear no talk of Neighbour* Pliable.

Faith. Yes *Chriſtian*, I heard that followed you till he came at the Slough of *Deſpond*; where, as ſome ſaid, he fell in; but he would not be known to have ſo done: but I am ſure he was well bedabled with that kind of dirt.

How Pliable was accounted of when he got home.

Chr. *And what ſaid the Neighbours*

Faith. He hath ſince his going back

d greatly in deriſion, and that among all
rts of People; ſome do mock and deſpiſe
im, and ſcarce will any ſet him on work.
e is now ſeven times worſe than if he had
ever gone out of the City.

Chr. *But why ſhould they be ſo ſet againſt*
im, ſince they alſo deſpiſe the way that he for-
ook?

Faith. Oh, they ſay, hang him; he is a
urn Coat, he was not true to his profeſſion;
think God has ſtirred up even his Ene-
ies to hiſs at him, and make him a Pro- Jer. 28. 16.
erb, becauſe he hath forſaken the way. 19.

Chr. *Had you no talk with him before you*
ame out?

Faith. I met him once in the Streets,
ut he leered away on the other ſide, as
ne aſhamed of what he had done; ſo I
ake not to him.

Chr. *Well, at my firſt ſetting out, I had*
ſ of that man: but now I fear he will
riſh in the Overthrow of the City. * For
is hapned to him according to the true
roverb, the Dog is turned to his vomit
ain, and the Sow that was waſhed, to
wallowing in the Mire.

aith. They are my fears of him too,
t who can hinder that which will be?

Chr. Well, Neighbour *Faithful*, ſaid
ſtian, let us leave him, and talk of
that more immediately concern
ves. *Tell me now, what you have met*
the way as you came: for I know
met with ſome things, or elſe it may
for a wonder.

I eſcaped the Slough that I perceive
you fell into, and got up to the
Gate

Gate without that danger; only I met with one whose Name was *Wanton*, that had like to have done me a mischief.

Chr. *'Twas well you escaped her Net.*

* Gen. 39. 11, 12, 13. * *Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his Life. But what did she do to you?*

Faith. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. *Nay, she did not promise you the Content of a good Conscience.*

Faith. You know that I mean, all carnal and fleshly content.

Chr. *Thank God you have escaped her; The*

* Prov. 22. 24. * *abhorred of the Lord shall fall into her Ditch.*

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. *Why I tro, you did not consent to her desires?*

Faith. No not to defile my self; for I remembred an old writing that I had seen, which said, *Her Steps take hold of Hell.*

Prov. 5. 5. Job. 31. 1. I shut mine Eyes, because I would not be bewicht with her looks; then she railed on me, and I went my way.

Chr. *Did you meet with no other assault as you came?*

He is assaulted by Adam the First. *Faith.* When I came to the foot of the Hill called *Difficulty*, I met with a very Old Man, who asked me, *What I was, and whither bound?* I told him that I am a Pilgrim going to the Cœlestial City: Then said the old man, *Thou lookest like an honest fellow, wilt thou be content to dwell with me, for*

ger that I *ſhall give thee*? Then I askt
his name and where he dwelt? He
d his Name was *Adam the Firſt, and that*
dwelt in the Town of * *Deceit.* I asked * Eph. 4. 22.
him then, what was his work? and what
wages that he would give; He told
that his work was *many delights, and*
wages, that I ſhould be his Heir at laſt. I
further askt him, what Houſe he kept, and
hat other Servants he had? ſo he told me,
that his Houſe was maintained with all the
in the world, and that his Servants
were thoſe of his own begetting. Then I asked
how many Children he had? He ſaid that
had but three Daughters; *The* * *luſt of* * 1 John 2.
Fleſh, the luſt of the Eyes, and the pride of 16.
life: and that I ſhould marry them if I
would. Then I asked how long time he
would have me to live with him? And he
told me, *as long as he lived himſelf.*

Chr. Well, and what concluſion came the
old-man *and you to at laſt?*

Faith. Why at firſt I found my ſelf
somewhat inclinable to go with the Man,
for I thought he ſpake very fair; but
looking in his forehead, as I talked with
him, I ſaw there written, *Put off the old*
man with his Deeds.

Ch. And how then?

Faith. Then it came burning hot into my
mind, whatever he ſaid, and however he
ſeemed, when he got me home to his houſe
he would ſell me for a ſlave. So I bid him
forbear to talk, for I would not come near
the door of his Houſe. Then he revil'd me,
and told me, that he would ſend ſuch a one
after me, that ſhould make my way bitter

to my Soul; So I turned to go avvay from him; but juſt as I turned my ſelf to go thence, I felt him take hold of my fleſh and give me ſuch a deadly twitch back that I thought he had pulled part of me after himſelf: This made me cry, *O wretched man! So I went on my way up the Hill.

* Rom. 7. 24.

Now when I had got about half way up, I looked behind me, and ſaw one coming after me, ſwift as the vvind; ſo he overtook me juſt about the place where the Settle ſtands.

Chr. *Juſt there,* ſaid Chriſtian, *did I ſit down to reſt me; but being overcome with ſleep,* I *there loſt this Roll out of my boſome.*

Faith. But good Brother hear me out: So ſoon as the man overtook me, he was but a word and a blovv; for dovvn he knockt me, and laid me for dead. But vvhen I vvas a little come to my ſelf again, I asked him vvherefore he ſerved me ſo? he ſaid, because of my ſecret inclining to *Adam the Firſt*: and vvith that he ſtruck me another deadly blovv on the Breaſt, and beat me dovvn backvvard; ſo I lay at his foot as dead as before. So vvhen I came to my ſelf again, I cried him mercy, but he ſaid I knovv not hovv to ſhew mercy, and with that knockt me dovvn again. He had doubtleſs made an end of me, but that one came by, and bid him forbear.

Chr. *Who was that that bid him forbear?*

Faith. I did not knovv him at firſt, but as he vvent by, I perceived the holes in his hands and in his ſide, then I concluded that he vvas our Lord. So I got up the Hill.

Chr. *That Man that overtook you was* Moſes. * *he ſpareth none, neither knoweth he* * The Thun-
how to ſhew mercy to thoſe that tranſgreſs his der of Moſes.
Law.

Faith. I know it very well, it was not the firſt time that he has met with me. 'Twas he that came to me when I dwelt ſecurely at home, and that told me he would burn my houſe over my head, if I ſtaid there.

Chr. *But did you not ſee the houſe that ſtood there on the top of the hill on the ſide of which* Moſes *met you?*

Faith. Yes, and the Lions too, before I came at it; but for the Lions, I think they were aſleep, for it was about Noon; and becauſe I had ſo much of the day before me, I paſſed by the Porter, and came down the Hill.

Chr. *He told me indeed that he ſaw you paſs by, but I wiſh you had called at the houſe; for they would have ſhewed you ſo many Rarities, that you would ſcarce have forgot them to the day of your death. But pray tell me, did you meet no body in the Valley of* Humility?

Faith. Yes, I met with one *Diſcontent*, who would willingly have perſwaded me to go back again with him; his reaſon was, that the Valley was altogether without honour; he told me moreover, that there to go was the way to diſobey all my Friends, as *Pride, Arrogancy, Self-conceit, Worldly Glory*, with others, who he knew, as he ſaid, would be very much offended, if I made ſo great a fool of my ſelf as to wade through this Valley. Faithful aſſaulted by Diſcontent.

Chr. *Well, and how did you anſwer him?*

Faithful's answer to Discontent.

Faith. I told him, that although all that he named might claim Kindred of and that rightly (for indeed they were Relations, *according to the flesh*) yet I became a Pilgrim, they have disowned me, and I also have rejected them: therefore they were to me now no more than if they had never been of my Line. I told him moreover, That as to this Valley he had quite misrepresented the thing: *for before Honour is Humility, and a haughty Spirit before a fall.* Therefore said I, I'll rather go through this Valley to the Honour that was so accounted by the wise, than chuse that which he esteemed most worthy our affections.

Chr. *Met you with nothing else in this Valley?*

He is assaulted with Shame.

Faith. Yes, I met with *Shame*, but of all the men that I met with in my Pilgrimage, he I think, bears the wrong name: the other would be said nay, after a little argumentation (and somewhat else,) but this bold faced *Shame* would never have done.

Chr. *Why, what did he say to you?*

Faith. What! why he objected against Religion it self: he said 'twas a pitiful low sneaking business for a man to mind Religion: he said that tender Conscience was an unmanly thing: and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave Spirits of the times allow themselves unto would make him the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise were ever of my opinion: nor any of the

ther, before they were perſwaded to be fools, and to be of a voluntary fondneſs, to venture the loſs of all, *for no body knows what*. He moreover objected * the baſe and low eſtate and condition of thoſe that were chiefly the Pilgrims of the times in which they lived: alſo their Ignorance, and want of underſtanding in all natural Science. Yea, he did hold me to it at that rate alſo, about a great many more things than here I relate: as that it was a ſhame to ſit whining and mourning under a Sermon, and a ſhame to come ſighing and groaning home. That it was a ſhame to ask my Neighbour forgiveneſs for petty faults, or to make reſtitution where I have taken from any. He ſaid alſo that Religion made a man grow ſtrange to the great, becauſe of a few Vices (which is called by finer names) and made him own and reſpect the baſe, becauſe of the ſame Religious fraternity: And is not this, ſaid he, a ſhame?

1 Cor. 1. 26. Chap. 3. 18. Phil. 3. 7, 9.

* John 7. 48.

Chr. *And what did you ſay to him?*

Faith. Say! I could not tell what to ſay at firſt. Yea, he put me ſo to it, that my Blood came up in my Face: even this *Shame* fetch't it up, and had almoſt beat me quite off. But at laſt I began to conſider, * *That that which is highly eſteemed among Men, is had in an abomination with God.* And I thought again, this *Shame* tells me what Men are, but it tells me nothing what *God* or the *Word* of God is. And I thought moreover, that at the day of Doom we ſhall not be doomed to Death or Life according to the hectoring Spirits

* Luk. 16. 15.

of the World: but according to the W
dom and Lavv of the higheſt. There
thought I, vvhat God ſays is beſt inde
is beſt, though all men in the World
againſt it Seeing then that God pre
his Religion, ſeeing God prefers a ten
Conſcience, ſeeing they that make the
ſelves Fools for the Kingdom of Hea
are wiſeſt: and that the poor man t
loveth Chriſt, is richer than the grea
man in the World that hates him: *Sha*
depart, thou art an Enemy to my Salv
on: ſhall I entertain thee againſt my
Mark. 8. 3. vereign Lord? How then ſhall I look h
in the face at his coming? ſhould I n
be aſhamed of his Ways and Servants, ho
can I expect the bleſſing? but indeed t
Shame vvas a bold Villain; I could ſca
ſhake him out of my Company; yea,
vvould be haunting of me, and continu
ly vviſpering me in the Ear, vvith ſo
one or other of the Infirmities that atte
Religion: But a laſt I told him, 'tw
but in vain to attempt further in this bu
neſs; for thoſe things that he diſdained
in thoſe did I ſee moſt glory: And ſo
laſt I got paſt this *importunate* one.

And vvhen I had ſhaken him off, then
began to ſing;

The Tryals that thoſe men do meet withal,
That are obedient to the heavenly call,
Are manifold and ſuited to the fleſh,
And come, and come, and come again afre
That now or ſometimes elſe, we by them
Be taken, overcome, and caſt away.
O let the Pilgrims, let the Pilgrims then
Be vigilant, and quit themſelves like Me

Chr. I am glad my Brother, that thou
ſt withſtand this Villain ſo bravely; for
all, as thou ſayeſt, I think he has the
ing Name, for he is ſo bold as to follow
in the Streets, and to attempt to put us
ſhame before all men; that is, to make us
amed of that which is good; but if he
s not himſelf audacious, he would never
empt to do as he does; but let us ſtiff
ſt him; for notwithſtanding all his bra-
does, he promoted the Fool, and none
ſe. *The Wiſe ſhall inherit Glory, ſaid* Solo- Prov. 3. 35.
on, *but ſhame ſhall be the promotion of Fools.*

Faith. *I think we muſt cry to him for help
aſt* ſhame, *that would have us be vali-
t for Truth upon the Earth.*

Chr. You ſay true. But did you meet
body elſe in that Valley?

Faith. *No not I, for I had Sun-ſhine all
reſt of the way, through that, and alſo
ugh the Valley of the ſhadow of death.*

Ch. 'Twas well for you, I am ſure it fa-
far otherwiſe with me. I had for a
g Seaſon, as ſoon almoſt as I entred into
t Valley, a dreadful Combate with that
ul Fiend *Apollyon*: Yea, I thought verily
would have killed me: eſpecially when
got me down, and cruſh'd me under
m, as if he would have cruſh'd me to
ces. For as he threw me, my ſword
out of my hand; nay he told me, *He
ure of me*: but *I cryed to God, and he
d me, and delivered me out of all my
les.* Then I entred into the Valley of
hadow of death, and had no light for
half the way through it. I thought
d have been kill'd there, over and

over: but at last, day broke, and the
rose, and I went through that which
behind with far more ease and quiet.

Moreover I saw in my dream, that
they went on, *Faithful*, as he chanced
look on one side, saw a man whose N
is *Talkative*, walking at a distance be
them (for in this place there was r
enough for them all to walk:) *He w*
tall man, and something more comely at
stance than at hand: To this man, *Fai*
addressed himself in this manner.

Talkative described.

Faith. *Friend, Whither away? Are*
going to the Heavenly Country?

Talk. I am going to the same place.

Faith. *That is well: Then I hope we*
have your good company.

Talk. With a very good will, will
your companion.

Faith. *Come on then, and let us go*
ther, and let us spend our time in discou
of things that are profitable.

Faithful and Talkative enter discourse.

Talk. To talk of things that are g
to me is very acceptable; with you, or
any other; and I am glad that I have
with those that incline to so good a
For to speak the truth; there are but
that care thus to spend their time (as
are in their travels) but chuse much r
to be speaking of things to no profit,
this hath been a trouble to me.

Talkative's dislike of bad discourse.

Faith. *That is indeed a thing to be l*
ted; for what thing so worthy of the
the tongue and mouth of men on Earth,
the things of the God of Heaven?

Talk. I like you wonderful w
your sayings are full of conviction

will add, what thing is ſo pleaſant, and what ſo profitable, as to talk of the things of God:

What things ſo pleaſant? (that is, if man hath any delight in things that are wonderful) for inſtance: If a man doth delight to talk of the Hiſtory or the Myſtery of things, or if a man doth love to talk of Miracles, Wonders or Signs, where will he find things recorded ſo delightful, and ſo ſweetly penned as in the holy Scripture?

Faith. That's true: but to be profited by ſuch things in our talk ſhould be our chief deſign.

Talk. That is it that I ſaid; for to talk of ſuch things is moſt profitable, for by ſo doing, a man may get knowledge of many things: as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particular, by this a man may learn the neceſſity of the New Birth, the Inſufficiency of our works, the need of Chriſt's righteouſneſs, &c. Beſides, by this a man may learn what it is to repent, to believe, to pray, to ſuffer, or the like: by this alſo a man may learn what are the great Promiſes and Conſolations of the Goſpel, to his own comfort. Further, by this a man may learn to refuſe falſe Opinions, to vindicate the truth, and alſo to inſtruct the ignorant.

Talkative's fine diſcourſe.

Faith. All this is true, and glad am I to hear theſe things from you.

Talk. Alas, the want of this is the cauſe that ſo few underſtand the need of Faith, and the neceſſity of a work of Grace in their Soul, in order to eternal Life, but ignorantly

ignorantly live in the works of the L by which a man can by no means o the Kingdom of Heaven.

Faith. *But by your leave, heavenly k ledge of these is the gift of God; no m taineth to them by human industry, or w talk of them.*

O brave Talkative.

Talk. All that I know very well a man can receive nothing except it given him from Heaven; all is of G not of works: I could give you an h dred Scriptures for the confirmation o

Faith. *Well then, said* Faithful: *w that one thing, that we shall at this time s our discourse upon?*

O brave Talkative.

Talk. What you will: I will talk things heavenly, or things earthly; th Moral, or things Evangelical; thing cred, or things prophane; things past things to come; things foreign, or th at home; things more essential, or th circumstantial; provided that all be to our profit.

Faithful *beguiled by* Talkative.

Faith. Now did *Faithful* begin to w der, *and stepping to* Christian (*for he w all this while by himself she said to him, bu ly, what a brave companion have we got! t this man will make a very excellent Pil*

Christian *makes a discovery of* Talkative, *telling* Faithful *who he was.*

Chr. At this *Christian* modestly s and said, this man with whom you w taken, will beguile with this tongue t twenty of them that know him not.

Faith. *Do you know him then?*

Chr. Know him! Yes, better t knows himself.

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he d

in our Town; I wonder that you ſhould be a ſtranger to him, only I conſider that our Town is large.

Faith. *Whoſe Son is he? and whereabout doth he dwell.*

Chr. He is the Son of one *Say-well*, he dwelt in *Prating-row*, and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithſtanding his fine tongue, he is but a ſorry fellow.

Faith. *Well, he ſeems to be a very pretty man.*

Chr. That is to them that have not through acquaintance with him, for he is beſt abroad, near home he is ugly enough: your ſaying that he is a *pretty man*, brings to mind what I have obſerved in the work of the Painter, whoſe Pictures ſhew beſt at a diſtance, but very near, more unpleaſing.

Faith. *But I am ready to think you do but jeſt, becauſe you ſmiled.*

Chr. God forbid that I ſhould jeſt, (though I ſmiled) in this matter, or that I ſhould accuſe any falſly; I will give you a further diſcovery of him. This man is for any company, and for any talk; as he talketh now with you, ſo will he talk when he is on the Ale-bench; And the more Drink he hath in his Crown, the more of theſe things he hath in his mouth; Religion hath no place in his heart, or houſe, or converſation; all he hath lieth in his tongue, and his Religion is to make a noiſe therewith.

Faith. *Say you ſo! then am I in this man greatly deceived.*

Chr.

Mat. 23. 1 Cor. 4. 2. Talkative talks but does not.

Chr. Deceived! you may be ſure of Remember the Proverb, *They ſay, and not; but the Kingdom of God is not in w but in Power.* He talketh of Prayer, of R pentance, of Faith, and of the New birt but he knows but only to talk of them. have been in his Family, and have obſerv him both at home and abroad; and I kno what I ſay of him is the truth. His ho is as empty of Religion, *as the white of Egg is of ſavour.* There is there neith Prayer, nor ſign of Repentance for ſin; Ye the brute in his kind ſerves God far bett than he. He is the very ſtain, reproach a ſhame of Religion to all that know him it can hardly have a good word in all th end of the Town where he dwells, throu him. Thus ſay the common People th know him, *A Saint abroad, and a Devil home.* His poor family finds it ſo, he is ſu a churle, ſuch a railer at, and ſo unreaſo able with his Servants, that they neith know how to do for, or to ſpeak to hi Men that have any dealings with him, ſa it's better to deal with a *Turk* than wi him, for fairer dealing they ſhall have a their hands. This *Talkative* (if it be poſſi ble) will go beyond them, defraud, b guile, and over-reach them. Beſides, h brings up his Sons to follow his ſteps, a if he finds in any of them *a fooliſh timo neſs* (for ſo he calls the firſt appearan a tender conſcience) he calls them fo and blockheads, and by no means will employ them in much, or ſpeak to Commendations before others. For part I am of opinion, that he has,

His House is empty of Religion.

He is a ſtain to Religion. Rom. 2. 24, 25.

The Proverb that goes of him.

Men ſhun to deal with him.

[illegible]ked life caused many to stumble and [illegible], and will be, if God prevents not, the [illegible] of many more.

Faith. *Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like a Christian, you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.*

Chr. Had I known him no more than you, I might perhaps, have thought of him as at the first you did: Yea, had he received this report at their hands only that are enemies to Religion, I should have thought it had been a slander. (A lot that oftens falls from bad mens mouths upon good mens names and professions:) But all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him *Brother* nor *Friend*; the very naming of him among them, makes them blush if they know him.

Faith. *Well, I see that* saying *and* doing *are two things, and hereafter I shall better observe this distinction.*

Chr. They are two things indeed and are as diverse, as are the Soul and the Body: For as the Body without the Soul is but a dead Carkass; so *Saying*, if it be alone, is [illegible] a dead Carkass also. The Soul of Religion is the practick part. *Pure Religion* [illegible] *undefiled before God and the Father, is* [illegible] *to visit the fatherless and widows in their* [illegible]*tion, and to keep himself unspotted from* [illegible]*ld.* This *Talkative* is not aware of, he

The Carkass of Religion.

James 1. 27. *see* [illegible]r. 2, 3, 24, 25, 26.

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he thinks that *hearing* and saying will make a good Christian: and thus he deceives his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure our selves, that at the day of Doom men shall be judged according to their fruit. It will not be said then, *Did you believe?* but were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the world is compared to our Harvest, and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of Faith: But I speak this, to shew you how insignificant the Profession of *Talkative* will be at that day.

See Matth. 14. 25.

Lev. 11. Deut. 14.

Faithful convinced of the badness of *Talkative*.

Faith. *This brings to my mind that of Moses, by which he describeth the Beast that is clean. He is such an one that parteth the hoof and cheweth the Cud; not that parteth the hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean because he parteth not the hoof. And this truly resembleth* Talkative; *he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the hoof, he parteth not with the way of sinners; but as the Hare, he retaineth the foot of a dog or bear, and therefore is unclean.*

Chr. You have spoken, for ought I know, the true Gospel sense of those Texts. I will add another thing: *Paul* calleth men, yea, and those great Talkers too, *sounding-brass, and tinkling Cymbals*; as he expounds them in another place. *Things without life giving sound.*

1 Cor. 13. 1, 2, 3. ch. 14. 7.

Talkative like two things that sound without life.

out life, that is, without the true Faith
Grace of the Gospel; and consequently,
ings that shall never be placed in the
dom of Heaven among those that are
Children of Life: Though their *sound*
their *talk* be as if it were the Tongue
Voice of an Angel.

Faith. *Well, I was not so fond of his Com-*
ny at first, but I am as sick of it now.
hat shall we do to be rid of him?

Chr. Take my advice, and do as I bid
, and you shall find that he will soon
sick of your company too, except God
ll touch his heart and turn it.

Faith. *What would you have me to do?*

Chr. Why, go to him and enter into some
rious discourse about the *Power of Religi-*
; and ask him plainly (when he has ap-
oved of it, for that he will) whether this
ng be set up in his Heart, House or
nversation.

Faith. Then *Faithful* stept forward a-
n, and said to *Talkative*: *Come, what*
er? how is it now?

lk. Thank you, well. I thought we should
ve had a great deal of talk by this time.

Faith. *Well if you will we will fall to it now,*
since you left it with me to state the ques-
n, be this: How doth the saving Grace of God
wer it self, when it is in the heart of
.

I perceive then that our talk *Talkative's first discovery of a work of grace.*
about the power of things: Well,
y good question, and I shall be
to answer you. And take my an-
wer thus. First, *Where the Grace*
of God is in the Heart, it causeth there a great
fight against sin. Secondly, ——

Faith.

Faith. *Nay, hold, let us consider of one a*
I think you should rather say, It shews it
by inclining the Soul to abhor its sin.

Ta. Why, what difference is there be
crying out against, and abhorring o

The crying out against sin, no sign of grace.

Faith. *Oh! a great deal; a man may*
against sin of policy, but he cannot abhor
by vertue of a godly antipathy against
have heard many cry out against sin in the
pit, who yet can abide it well enough
Gen. 39. 15. *heart, house and conversation.* Joseph's
stress cryed out with a loud voice, as if
been very holy; but she would willingly,
withstanding that, have committed uncle
with him. Some cry out against sin, even
mother crys out against her Child in k
when she calleth it Slut, and naughty Gir
then falls to hugging and kissing it.

Talk. You lie at the catch I perceiv

Fa. *No not I, am only for setting things*
But what is the second thing whereby yo
prove a discovery of a work of grace in the

Ta. Great Knowledge of Gospel-Myste

Great knowledge no sign of Grace.
1 Cor. 13.

Faith. *This sign should have been first*
first or last, it is also false; for knowledge
knowledge may be obtained in the Myster
the Gospel, and yet no work of grace in
Soul. Yea, if a man have all knowledge, he
yet be nothing; and so consequently be n
of God. When Christ said, Do you kn
these things? *And the Disciples had a*
Yes: He added, Blessed are ye
them. *He doth not lay the Blessi*
knowing of them, but in the doing of
there is a knowledge that is not attend
doing: He that knoweth his Mas
and doeth it not. *A man may kn*

Knowledge and knowledge.

...el, and yet be no Christian: Therefore your ... of it is not true. Indeed to know is a thing ... pleaseth Talkers and Boasters; but to do, is ... which pleaseth God. Not that the heart can ... good without knowledge; for without that ... heart is naught: There is therefore know... ...e and knowledge. Knowledge that resteth in ... bare speculation of things, and knowledge ... is accompanied with the grace of faith and ... which puts a man upon doing even the will ... God from the heart: The first of these will ... the Talker, but without the other the true ...ristian is not content. Give me understan... ...ng and I shall keep thy Law, yea, shall I ob... ...ve it with my whole heart, *Psal.* 119. 34.

True Knowledge attended with endeavours.

Talk. You lie at the catch again, this is ... for edification.

Faith. *Well if you please, propound ano... ...r sign how this work of grace discovereth ... self where it is.*

Talk. Not I, for I see we shall not agree.

Faith. *Well, if you will not, will you give ... leave to do it?*

Talk. You may use your liberty.

Faith. *A work of grace in the soul dis... ...vereth it self, either to him that hath it, or ... standers by.*

To him that hath it, thus it gives him con... ...tion of sin, especially of the defilement of ... nature, and the sin of unbelief (for the ... of which he is sure to be damned, if he ... not mercy at God's hand by faith in ... Christ) This sight and sense of things ... in him sorrow and shame for sin; he ... moreover revealed in him the Saviour ... World, and the absolute necessity of ... with him for life, at the which he find-

One good sign of grace.

John 16. [illegible]
[illegible] 7. [illegible]
John [illegible]
Mark [illegible]
Psal. 38. 18.
Jer. 31. 19.
Gal. 2. 13.
Acts 4. 12.
Matth. 5. 6.
Rev. 1. 6.

eth

eth hungrings and thirstings after him
hungrings, &c. the Promise is made
cording to the strength or weakness of
in his Saviour, so is his joy and peace
love to holiness, so are his desires to
more, and also to serve him in this
though I say it discovereth it self thus
yet it is but seldom that he is able to
that this is a work of Grace, because
Rom. 10.10. ruptions now, and his abused reason
Phil. 1. 27. mind to mis-judge in this matter; there
Matth. 5.9. him that hath this work there is
John 24.15. very sound Judgment, before he can
Psal. 50. 20. dines conclude that this is a work of
Job 42. 5. 6.
Ezek. 29.43.

To others it is thus discovered.

1. *By an experimental confession of*
in Christ. 2. *By a life answerable to*
fession, to wit, a life of holiness; heart-
family-holiness (if he hath a family)
Conversation holiness in the world;
the general teacheth him inwardly to
sin, and himself for that in secret, to
in his Family, and to promote holiness
World; not by talk only, as an Hypocrite
Talkative person may do: but by a
subjection in faith and love to the
the Word: and now Sir, as to this
scription of the work of Grace, and
discovery of it, if you have ought to
ject: if not, then give me leave to
so you a second question.

Talk. Nay, my part is not now
ject, but to hear, let me therefore
your second question.

Another good sign of grace. *Faith.* It is this, *Do you experience*
part of this description of it? and
life and conversation testifie the

th your Religion in word or tongue, *not in* Deed *and* Truth: *pray if you in- to answer me in this, say no more than now the God above will say* Amen *to; also, nothing but what your Conscience can fie you in.* For not he that commend- himself is approved, but whom the commendeth. *Besides, to say I am thus thus, when my Conversation, and all my ghbours tell me I lie, is great wickedness.*

alk. Then *Talkative* at first began to h, but recovering himself, thus he re- d. You come now to Experience, to Con- ce, and God: and to appeal to him for ification of what is spoken: This kind iscourse I did not expect, nor am I dis- d to give an answer to such qnestions, use, I count not my self bound there- nnless you take upon you to be a *Ca- iser*; and though you should so do, yet y refuse to make you my Judge. But ay will you tell me, why you ask me questions?

Talkative *not pleased with* Faithful's *question.*

aith. *Because I saw you forward to talk, because I knew not that you had ought else notion. Besides, to tell you all the truth, I heard of you, that you are a man whose gion lies in talk, and that your conversati- gives this your Mouth-profession the lie. say you are a spot among Christians, and Religion fareth the worse for your ungod- sation, that some already have stumbled wicked ways, and that more are in of being destroyed thereby; your Reli- an Ale-house, and Covetousness, and ss, and Swearing, and Lying, and my-keeping, &c. will stand together. rb is true of you, which it said of a*

The reasons why Faithful *put him to that question.*

Faithful's *plain dealing to* Talkative.

Whore;

Whore; to wit, That she is a shame to all men, so you are a shame to all Professors.

Talkative *flings away from* Faithful

Talk. Since you are ready to take up ports, and to judge so rashly as you do, cannot but conclude you are some pe or Melancholick Man, not fit to be coursed with, and so adieu.

Chr. Then came up *Christian*, and s his Brother, I told you how it would h pen, your words and his lust could n gree; he had rather leave your com than reform his life: but he is gone, said, let him go: the loss is no mans bu own, he has saved us the trouble of g from him: for he continuing (as I sup he will do) as he is, he would have b but a blot in our company: besides, the postles says, *From such withdraw thy self.*

A good riddance.

Faith. *But I am glad we had this little course with him, it may happen that he think of it again; however I have dealt plainly with him; and so am clear of his blood if he perisheth.*

Chr. You did well to talk so plainly him as you did; there is but little of faithful dealing with men now-a-days, that makes Religion to stink so in the strils of many as it doth; for they are t Talkative Fools, whose Religion is on word, and are debauched and vain in Conversation, that (being so much ted into the fellowship of the go puzzle the World, blemish Chri and grieve the sincere. I wish that would deal with such as you hav then should they be either m conformable to Religion, or the

ints would be too hot for them.
n did *Faithful* say,
Talkative *at first lifts up his Plumes!*
bravely doth he speak! how he presumes
to bear down all before him! but so soon
aithful talks of Heart-work *like the Moon,*
that past the full, into the Wane he goes:
so will all, but he that Heart-work *knows.*
hus they went on talking of what they
en by the way; and so made that way
which would otherwise no doubt have
edious to them: for now they went
gh a Wilderness.
ow when they were got almost quite
of this Wilderness, *Faithful* chanced to
his eye back, and espied one coming
them, and he knew him. Oh! said
ful to his Brother, who comes yonder?
Christian looked, and said, it is my
friend *Evangelist*, Ai, and my good
too, said *Faithful*; for 'twas he that
e the way to the Gate. Now was
gelist come up unto them, and thus sa-
them.

Evangelist *overtakes them again.*

n. Peace be with you, dearly beloved,
eace be to your helpers.
Welcome, welcome, my good Evangelist, *the sight of thy countenance brings to my remembrance, thy ancient kindness, and unwearied labouring for my eternal good.*

They are glad at the sight of him.

And a thousand times welcome, said
nful; *thy company, O sweet* Evange-
desireable is it to us poor Pilgrims!
Then said *Evangelist*, how hath it
you my friends, since the time of
ting? what have you met with?
ave you behaved your selves?

Chr.

Chr. *Then* Chriſtian *and* Faithful *told him of all things that had happened to them in their way, and how, and with what difficulty they had arrived to that place.*

His Exhortation to them.

Evan. Right glad am I, ſaid *Evangelist*, not that you have met with Trials, but that you have been Victors; and for that you have (notwithſtanding many weaknesſes) continued in the way to this very day.

I ſay, right glad am I of this thing, even that for mine own ſake and yours; for I ſowed, and you have reaped, and the day coming when both he that ſowed, and they that reaped ſhall rejoice together; that is, if you hold out; for in due time ye ſhall reap, if ye faint not. The Crown is before you, and it is an incorruptible one; ſo run that you may obtain it. Some there be that ſet out for this Crown, and after they have gone far for it, another comes in and takes it from them: hold faſt therefore that you have, let no man take your Crown. You are not yet out of the Gun-ſhot of the Devil: you have not reſiſted unto blood, ſtriving againſt ſin. Let the Kingdom be always before you, and believe ſtedfaſtly concerning things that are inviſible. Let nothing that is on this ſide the other get within you; and above all look well to your own hearts, and to the luſts thereof, for they are deceitful above all things, and deſperately wicked: ſet your faces like a flint, you have all power in heaven and earth on your ſide.

John 4. 36. Gal. 6. 9. 1 Cor. 9. 24, 25, 26, 27. Rev. 3. 11.

They do thank him for his exhortations.

Chr. *Then* Chriſtian *thanked him for his exhortation, but told him withal, that they would have him ſpeak farther to them for their help the reſt of the way; and the rather*

they well knew that he was a Prophet, and ... tell them of things that might happen un-... them; and also how they might resist and ...come them. To which request Faithful *also ...ted. So* Evangelist *began as followeth.*

Evan. * My Sons, you have heard in the ...ds of the truth of the Gospel, that you ... through many Tribulations enter in-... the Kingdom of Heaven. And again, that ...very City, bonds and afflictions abide ...you; and therefore you cannot expect ... you should go long on your Pilgrimage ...out them in some sort or other. You ...e found something of the truth of these ...monies upon you already, and more ... immediately follow: For now as you ... you are almost out of this Wilderness, ... therefore you will soon come into a ...n that you will by and by see before ...: and in that Town you will be hardly ... with Enemies, who will strain hard ... they will kill you: and be you sure, that ...or both of you must seal the testimony ...h you hold, with blood: but be you ...ful unto death, and the King will give ... Crown of Life. * He that shall die ... although his Death will be unnatural, ... his pain perhaps great, he will yet have ...tter of his fellow; not only because ... be arrived at the Cœlestial City ... but because he will escape many ... that the other will meet with in-... his Journey. But when you are ... the Town, and shall find fulfilled ...ave here related, then remember ...d, and quit your selves like men; ...it the keeping of your souls to

* *He predicteth what troubles they shall meet with in* Vanity-Fair, *and encourageth them to stedfastness.*

* *He whose lot it will be there to suffer will have the better of his brother.*

your God in well doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*; and at the Town there is a Fair kept, called *Vanity-Fair*; it is kept all the year long, it beareth the name of *Vanity-Fair*, because the Town where it is kept *is lighter than Vanity*; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is Vanity*.

Isa. 40. 7. Eccles. 1. ch. 2. v. 1, 17.

This Fair is no new erected business, but a thing of ancient standing; I will show you the original of it.

The Antiquity of this Fair.

Almost five thousand years agone, there were Pilgrims, walking to the Celestial City, as these two honest persons are; and Beelzebub, *Apollyon* and *Legion* with their Companions perceiving by the Path that the Pilgrims made, that their way to the City lay through this *Town of Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold of all sorts of *Vanity*, and that it should last all the year long. Therefore at this Fair are all such Merchandize sold, as Houses, Lands, Trades, Places, Honours, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures, and Delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not?

The Merchandize of this Fair.

And moreover, at this Fair there are at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind,

Here are to be seen to, and that for no-
thing, Thefts, Murders, Adulteries, False
Swears, and that of a blood red colour.
And as in other Fairs of less moment,
there are several Rows and Streets under
their proper Names where such Wares are
vended: So here likewise you have the
proper Places, Rows, Streets (*viz.* Coun-
tries and Kingdoms) where the Wares of
this Fair are soonest to be found: Here is
the *Britain* Row, the *French* Row, the *Italian*
Row, the *Spanish* Row, the *German* Row, *The Streets of the Fair.*
where several sorts of Vanities are to be
sold. But as in other *Fairs*, some one Com-
modity is as the chief of all the Fair, so the
Wares of *Rome* and her Merchandize is
greatly promoted in this Fair: only our
English Nation, with some others, have
taken a dislike thereat.

Now as I said the way to the Cœlestial
City lies just through this *Town*, where this
mighty Fair is kept; and he that will go to the
City, and yet not go through this Town
must needs *go out of the World*. The Prince 1 Cor. 5. 10.
of Princes himself, when here, went through *Christ went*
this Town to his own Country, and that *Through this*
upon a *fair-day* too: yea, and as I think, it *Fair.*
was *Beelzebub*, the chief Lord of this *Fair*, Matth. 7. 8.
that invited him to buy of his *Vanities*; yea, Luk. 4. 5. 6.
would have made him Lord of the *Fair*,
would he but have done him Reverence
as he went through the *Town*. Yea, because
he was such a person of honour, *Beelzebub*
had him from *Street* to *Street*, and shewed
him all the kingdoms of the world in a lit-
tle time, that he might (if possible) allure
that Blessed One, to cheapen and buy some *Christ buyeth nothing in this*
Fair.

of his *Vanities*. But he had no mind to
Merchandise, and therefore left the
without laying out so much as one far
upon these *Vanities*. This *Fair* the
is an ancient thing, of long standing,
very great *Fair*.

The Pilgrims enter the Fair. Now these Pilgrims, as I said, must
go through this *Fair*. Well so they did
behold, even as they entred into the
The Fair in a hubbub about them. all the People in the *Fair* were moved
the Town it self as it were in a Hubb
bout them; and that for several reason

The first cause of the hubbub. Fifst, The Pilgrims were cloathed
such kind of *Raiment*, as was diverse
the *Raiment* of any that traded in that
The People therefore of the *Fair* ma
great gazing upon them: Some said
were fools, some they were Bedlams,
some they were outlandish men.

Secondly, And as they wondred at
1 Cor. 2. 7, 8. *Apparel*, so they did likewise at their
The second cause of the hubbub. for few could understand what they
they naturally spoke the Language of
naan; but they that kept the *Fair*, were
men of this world: so that from one en
the *Fair* to the other, they seemed *Ba*
rian each to the other.

Third cause of the hubbub. Thirdly, But that which did not a litt
muse the Merchandises, was, that these
grims set very light by all their W
they cared not so much as to look
them. And if they called upon them to
they would put their fingers in the
Psal. 119. 37. and cry, *Turn away mine eyes from be*
Phil. 3. 19, 20. *Vanity*; and look upwards, signifying
their Trade and Traffick was in H

Fourth cause of the hubbub. One chanced mockingly, beholding

riages of the men, to say unto them, *What* *e buy?* but they looking gravely upon *aid, We buy the Truth.* At that, there Prov. 23. 23.
n occasion taken to despise the men more; some mocking, some taunting, *They are mocked.*
speaking reproachfully, and some cal- upon others to smite them. At last came to an hubbub, and great stir in *Fair*; insomuch that all order was con- *The Fair in an hubbub.*
ded. Now was word presently brought *e great one of the Fair*, who quickly down, and deputed some of his most Friends to take those men into ex- nation, about whom the *Fair* was almost urned. So the men were brought to *They are examined.*
mination; and they that sat upon them, them whence they came, whither y went, and what they did there in such unusual Garb? The men told them, *They tell who they are, and whence they came.*
they were Pilgrims and Strangers in world, and that they were going to own Country *, which was the hea- *Heb. 11. 12, 13, 14, 15, 16.*
ly *Jerusalem*, and that they had given occasion to the men of the Town, nor to the Merchandizers, thus to abuse and to let them in their Journey: t it was, for that, when one asked what they would buy, they said, they *buy the Truth.* But they that were ap- ed to examine them, did not believe *They are not in the right.*
to be any other than Bedlams and or else such as came to put all things confusion in the *Fair*. Therefore they m and beat them, and besmeared ith dirt, and then put them into e, that they might be made a to all the men of the *Fair*. There *They are put in the Cage.*

therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge. The great one of the Fair laughing still at all that befell them.

Their behaviour in the Cage.

But the men being patient, and not rendring railing for railing, but contrariwise blessing, and giving good words for bad and kindness for injuries done: some men in the Fair that were more observing and less prejudiced than the rest, began to reason and blame the baser sort for their continual abuses done by them to the men. They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they were confederates, and should be made partakers of their Misfortunes. The other replied, that for ought they could see, the men were quiet and sober, and intended no body any harm; and that there were many that traded in their Fair, that were more worthy to be put into the Cage, yea and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides (the men behaving themselves all the while very wisely and soberly before them,) they fell to blows among themselves, and did beat one another. Then were these two men brought before their Examiner again, and there charged as being guilty of the hubbub that had been in the Fair. So they beat them pitifully, and hanged Irons upon them, and led them in Chains up and down the Fair, for an Example and Terror to others, lest any should speak in their behalf, or joyn themselves unto them. But

The men of the Fair do fall out among themselves about these two men.

They are made the Authors of this disturbance.

They are led up and down the Fair in Chains, for a terror to others.

and *Faithful* behaved themſelves yet wiſely; and received the Ignomy and that was caſt upon them, with ſo meekneſs and patience, that it won their ſide (though but few in compari of the reſt) ſeveral of the men in the This put the other party yet into a greater rage, inſomuch that they concluded death of theſe two men. Wherefore threatned that the Cage, nor Irons would ſerve their turn but that they ſhould for the abuſe they had done, and for ling the men of the *Fair*.

Some of the men of the Fair won to them.

Their Adverſaries reſolve to kill them.

Then were they remanded to the Cage in, until further order ſhould be taken them. So they put them in, and made feet faſt in the ſtocks.

They are again put into the Cage, and afterwards brought to Tryal.

Here therefore they called again to mind they had heard from their faithful *Evangeliſt*, and were the more confirmed in their way and ſufferings, by what told them would happen to them. They now comforted each other, that whoſe lot was to ſuffer, even he ſhould have beſt on't, therefore each man ſecretly bad that he might have that Prefer. But committing themſelves to the diſpoſe of him that ruleth all things, with much content they abode in the condition in which they were until they ſhould be otherwiſe diſpoſed of.

Then a convenient time being appointed, they brought them forth to their Tryals, to their Condemnation. When the time was come, they were brought before their enemies and Arraigned, the Judge's name was Lord *Hate-good*. Their

Indictment was one and the same in ſ
ſtance, though ſomewhat varying in fo
the Contents whereof was this.

Their Indict-ment. *That they were enemies to, and diſturbe
their Trade, that they had made Comm
and Diviſions in the Town, and had
party to their own moſt dangerous Opi
in contempt of the Law of their Prince.*

Faithfuls *an-ſwer for him-ſelf.* Then *Faithful* began to anſwer, tha
had only ſet himſelf againſt that which
ſet it ſelf againſt him that is higher
the higheſt. And ſaid he, as for diſturb
I make none, being my ſelf a man of Pe
the parties that were won to us, were
by beholding our Truth and Innoc
and they are only turned from the
to the better. And as to the King you
of, ſince he is *Belzebub*, the Enemy o
Lord, I deſie him and all his Angels.

Then Proclamation was made, tha
that had ought to ſay for their Lor
King againſt the Priſoner at the Bar,
forthwith appear, and give in thei
dence. So there came in three Wit
to wit, *Envy*, *Superſtition* and *Pick*
They were then asked, If they kne
Priſoner at the Bar? And what the
to ſay for their Lord the King againſt

* Envy *be-gins.* Then ſtood forth * *Envy*, and ſaid t
effect; My Lord, I have known this
long time, and will atteſt upon m
before this Honourable Bench, that

Judge. Hold give him his Oath;
ware him: Then he ſaid, My L
man, notwithſtanding his plauſible
one of the vileſt men in our Cou
neither regardeth Prince nor Peo

Custom; but doth all that he can to [illegible]ess all men with certain of his disloyal [illegible]tions, which he in the general calls Prin[illegible]es of Faith and Holiness. And in parti[illegible]r, I heard him once my self affirm, *That [illegible]istianity and the Customs of our town of [illegible]ity, were diametrically opposite, and could [illegible] be reconciled.* By which saying, my Lord, [illegible]oth at once, not only condemn all our [illegible]able doings, but us in the doing of [illegible]m.

Judg. Then did the Judge say unto him, [illegible] thou any more to say?

Envy. My Lord I could say much more, [illegible] I would not be tedious to the Court. [illegible] if need be, when the other Gentle[illegible] have given in their Evidence, rather [illegible] any thing shall be wanting that will [illegible] him, I will enlarge my Testimo[illegible] against him. So he was bid stand by. [illegible] they called *Superstition*, and bid him [illegible] upon the Prisoner; they also asked, [illegible] he could say for their Lord the King [illegible] him? Then they sware him, so he [illegible]

[illegible] My Lord, I have no great ac[illegible]ance with this man, nor do I desire [illegible] further knowledge of him; how[illegible] I know, that he is a very pesti[illegible]low, from some discourse that the [illegible] I had with him in this *Town*; for [illegible] with him, I heard him say, [illegible] Religion was nought, and such by [illegible] man could by no means please [illegible] saying of his, my Lord, your [illegible] well knows, what necessarily [illegible] follow, to wit, that we still do

Superstition. *follows.*

worship in vain, are yet in our sins, and finally shall be damned; and this is the which I have to say.

Then was *Pickthank* sworn and did say what he knew in behalf of their Lord the King against the Prisoner at the Bar.

Pickthank's *Testimony.*

Pick. My Lord, and you Gentlemen all this fellow I have known of a long time and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Belzebub*, and hath spoken contemptible of his honourable Friends, whose Names are, the Lord *Old Man*, the Lord *Carnal delight*, the Lord *Luxurious*, the Lord *Desire of vain glory*, old Lord *Letchery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible there is not one of these Noble men should have no longer [illegible] in this Town. Besides, he hath not been afraid to rail on you my Lord, who are appointed to be his Judge, calling you a ungodly Villain, with many other such vilifying terms, with which he hath spattered most of the Gentry of our Town. When this *Pickthank* had told [illegible] Tale, the Judge directeth his Speech to the Prisoner at the Bar, saying thou [illegible] pate, Heretick and Traytor, hast [illegible] heard what these honest Gentlemen [illegible] witnessed against thee?

Sins are all Lords and great ones.

Faith. *May I speak a few words in [illegible] defence.*

Judge. Sirrah, Sirrah, thou deserve [illegible] live no longer, but to be slain [illegible] upon the place; yet that all [illegible]

Faithful play the man, speak for thy God:
not the wickeds malice nor their rod;
boldly man, the truth is on thy side;
it, and to life in triumph ride:

our gentleness towards thee, let us he[illegible] what thou vile Runagate hast to say.

Faithful's defence of himself.

Faith. 1. I say then in answer to wh[illegible] Mr. *Envy* hath spoken, I never said ou[illegible] but this, *That what Rule, or Laws, or Cust[illegible] or People were flat against the Word of G[illegible] are diametrically opposite to Christianity.* If [illegible] have said amiss in this convince me of [illegible] errour, and I am ready here before y[illegible] to make my recantation.

2. As to the second, to wit, Mr. *Superst[illegible]tion* and his charge against me, I said on[illegible] this, *That in the worship of God there is re[illegible]quired a Divine Faith, but there can be no di[illegible]vine faith without a divine revelation of [illegible] will of God. Therefore whatever is thrust in[illegible] the Worship of God, that is not agreeable to divi[illegible] Revelation, cannot be done but by an huma[illegible] Faith, which Faith will not be profitable [illegible] Eternal Life.*

3. As to what Mr. *Pickthank* hath [illegible] I say (avoiding terms, as that I am said [illegible] rail, and the like) that the Prince of [illegible] Town, with all the rabblement his Att[illegible]dants, by this Gentleman named, are m[illegible] fit for being in Hell, than in this Town [illegible] Country; *and so the Lord have mercy upon [illegible]*

The Judge his speech to the Jury.

Then the Judge called to the Jury (w[illegible] all this while stood by to hear and obser[illegible] Gentlemen of the Jury, you see this [illegible] about whom so great an uproar hath [illegible] made in this Town; you have also [illegible] what these worthy Gentlemen have [illegible]nessed against him; also you have hear[illegible] reply and confession: It lieth now in [illegible] breast to hang him, or save his life: [illegible] I think meet to instruct you in our [illegible]

There was an act made in the days of ...raoh the Great, Servant to our Prince, ... lest those of a contrary Religion ...ld multiply and grow too strong for ... their Males should be thrown into the ...er. There was an Act also made in the ... of *Nebuchadnezzar* the Great, another Dan. 3. ... his Servants, that whoever would not ... down and worship his golden Image, ...uld be thrown into a Fiery Furnace. ...ere was also an Act made in the days Dan. 6. ... *Darius*, that who so for some time called ...on any God but him should be cast into ... Lions Den. Now the substance of these ...ws this Rebel has broken; not only in ...ought (which is not to be born) but also ...wo-dan l deed; which must therefore ...h be intollerable.

...or that of *Pharaoh*, his Law was made ... supposition, to prevent mischief; no ... yet being apparent; but here is a ... apparent. For the second and third, ... he disputeth against our Religion; ... the Treason he hath confessed, he ...eth to die the death.

...n went the Jury, out * whose names * *The Jury and their names.* Mr. *Blindman*, Mr. *No-good*, Mr. *Mal-...r. Love-lust*, Mr. *Live-loose*, Mr. *Heady*, *High-mind*, Mr. *Enmity*, Mr. *Liar*, ...*rmity*, Mr. *Hate-light*, and Mr. *Implac-...* who every one gave in his private ... against him among themselves, ...wards unanimously concluded to ... in guilty before the Judge. And ... among themselves, Mr. *Blindman*, the ... said, *I see clearly that this man is an* ... Then said Mr. *No-good*, *and I*

such a fellow from the Earth. Ay, said Mr. *Malice, for I hate the very looks of him.* Then said Mr. *Love-lust, I could never endure him. Nor I,* said Mr. *Live-loose, for he would always be condemning my way. Hang him, hang him,* said Mr. *Heady. A sorry Scrub* said Mr. *High-mind. My heart riseth against him,* said Mr. *Enmity; he is a Rogue,* said Mr. *Lyar. Hanging is too good for him,* said Mr. *Cruel. Let's dispatch him out of the way,* said Mr. *Hate-light.* Then said Mr. *Implacable, why I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him guilty of death.* * And so they did, therefore he was presently condemned, to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

* *They conclude to bring him in guilty of death.*

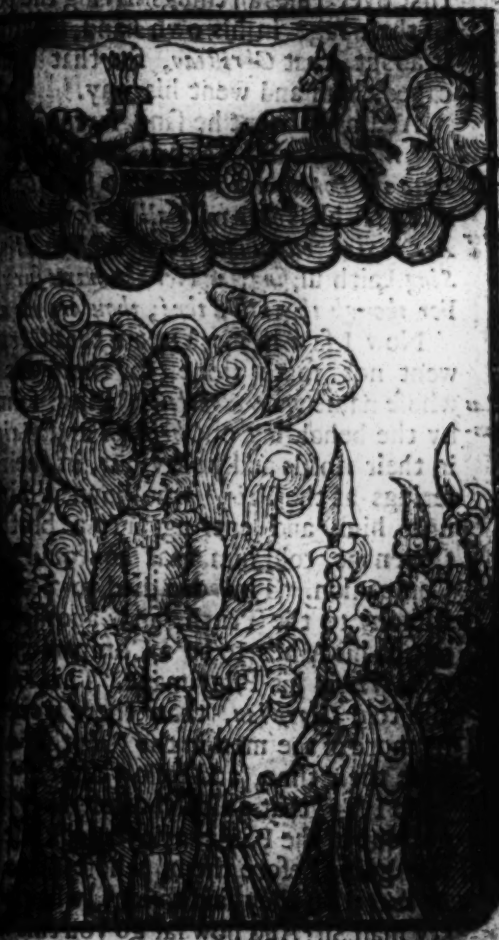
They therefore brought him out, to do with him according to their Law; and first they scourged him, then they buffeted him; then they lanched his flesh with Knives; after that they stoned him with stones then prickt him with their Swords, and last of all they burned him to ashes at the Stake. This came *Faithful* to his end.

The cruel death of Faithful.

* Now, I saw that there stood behind the multitude a Chariot and a couple of Horses waiting for *Faithful*, who (so soon as his Adversaries had dispatched him) was taken up into it, and straightway was carried through the Clouds, with sound of Trumpet, the nearest way to the Celestial Gate. But as for *Christian*, he had a respite, and was remanded back to Prison, she there remained for a space; [illegible]

* *Chariot and Horses wait to take away Faithful.*

* *Christian still in Prison.*



faithful bravely done in word
Witnesses and Jury have in
ercoming thee, but thewn
they are dead thou'lt live fro

that over-rules all things, having the [illegible] of their rage in his own hand, so [illegible] it about, that *Christian*, for that [illegible] caped them and went his way.

And as he went he sang, saying,

* *The Song that* Christian *made of* Faithful *after his death.*

* *Well* Faithful, *thou hast faithfully* [illegible]
Unto thy Lord; with whom thou shalt [illegible]
When faithless *ones, with all their vain* [illegible]
Are crying out under their Hellish [illegible]
Sing Faithful, *sing; and let thy name* [illegible]
For though they kill'd thee, thou art [illegible]

Christian *has another Companion.*

Now I saw in my Dream, that *C*[illegible] went not forth alone, for there [illegible] whose name was *Hopeful* (being so [illegible] by the beholding of *Christian* and *F*[illegible] in their words and behaviour, in the [illegible] ferings at the *Fair*,) who joyned [illegible] unto him, and entring into a br[illegible] Covenant, told him, that he would [illegible] Companion. Thus one died to be[illegible] stimony to the Truth, and anoth[illegible] out of his Ashes to be a Companion [illegible] *Christian* in his Pilgrimage. This *H*[illegible] also told *Christian*, that there were [illegible] ny more of the men in the *Fair* that [illegible] take their time, and follow after.

There are more of the men of the Fair will follow.

So I saw that quickly after they [illegible] got out of the *Fair*, they overtook one [illegible] was going before them, whose name [illegible] *Pilgrim*. So they said to him, what C[illegible] man, Sir? And how far go you this [illegible] told them, that he came from [illegible] of *Fair-speech*, and he was go[illegible] Celestial City, (but told them [illegible]

[illegible] * *Fair-speech, said Christian* [illegible] *ny good that lives there?*

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray Sir, what may I call you? said *Christian.*

By-ends. I am a ſtranger to you, and you ſo; If you be going this way, I ſhall be of your Company: if not, I muſt be content. *By-ends loath to tell his name.*

Chr. This Town of Fair-ſpeech, *ſaid* Chriſtian, *I have heard of, and, as I remember, they ſay it's a wealthy place.*

By-ends. Yes, I will aſſure you that it is, and I have very many rich kindred there.

Chr. Pray, who are your kindred there, if a man may be ſo bold?

By-ends. Almoſt the whole Town; And in particular my Lord *Turn-about*, my Lord *Time-ſerver*, my Lord *Fair-ſpeech* (from whoſe Anceſtors that Town firſt took its Name) alſo Mr. *Smooth-Man*, Mr. *Facing-both-ways*, Mr. *Any-thing*, and the Parſon of the Parish, Mr. *Two-tongues*, was my Mother's own Brother by Fathers ſide: And to tell you the truth, I am become a conſiderable man of good Quality, yet my Great Grandfather was but a Waterman, looking one way, and rowing another, and I get moſt of my Eſtate by the ſame occupation.

Chr. Are you a married man?

By-ends. Yes, and my Wife is a very virtuous Woman, the Daughter of a virtuous Woman, ſhe was my Lady *Feigings* Daughter, therefore ſhe came of a very honourable Family, and is arrived to ſuch a pitch of breeding, that ſhe knows how to carry it even to Prince and Peaſant. 'Tis true, *The Wife and Kindred of By-ends.*

Where By-ends differs from others in Religion.

true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: *First*, we never strive against Wind and Tide. *Secondly*, we are always most zealous when Religon goes in his best Silver Slipers; we love much to walk with him in the Street; if the Sun-shines, and the People applaud him.

Then *Christian* stept a little aside to his fellow *Hopeful*, saying, it runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knave in our company, as dwelleth in all these parts. Then said *Hopeful*, *Ask him*; *methinks he should not be ashamed of his name.* So *Christian* came up with him again and said, Sir, you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I deem I have half the honour of you; is not your name Mr. *By-ends* of *Fair-speech*?

By-ends. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have born theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

How By-ends got his name.

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby. But if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more than you are willing we should think of.

He desires to keep Company with Christian.

By-ends. Well, if you will thus imagin, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your Associate.

Chr. If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.

By-ends. You must not impose, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do, as we proffer, as we.

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must (as I did before you overtook me even by my self, until some overtake me that will be glad of my company.

By-ends and Christian part.

Now I saw in my Dream, that *Christian* and *Hopeful* forsook him and kept their distance before him, but one of them looking back, saw three men following Mr. *By-ends*, and when they came up with him he made a very low *Congee*, and they also gave him a Complement. The mens names were, *Mr. Hold-the-World*, Mr. *Money-love* and Mr. *Save-all*, men that Mr. *By-ends* had formerly acquainted with; for in their Mi-

He has new Companions.

nority

nority they were School-fellows, and ... taught by one Mr. *Gripe-man* a School... in *Love-gain*, which is a Market-town ... County of *Coveting* in the North. ... School-master taught them the art of ... ting, either by violence, cozenage, fl... lying, or by putting on a guise of Re... and these four Gentlemen had at... much of the art of their Master, ... they could each of them have kept ... School themselves.

Well, when they had as I said, thru... ted each other, Mr. *Money-love* said to ... *By-ends*, who are they upon the Ro... fore us? for *Christian* and *Hopeful* ... yet within the view.

By-ends Character of the Pilgrims.

By-ends. They are a couple of far C... try men, that after their *mode* are goi... Pilgrimage.

Money-love. Alas, why did they not ... that we might have had their good ... pany, for *they*, and *we*, and *you* Sir, ... are all going on a Pilgrimage.

By-ends. We are so indeed, but the ... before us are so rigid, and love so ... the opinions of others; that let a ma... never so goodly, yet if he jumps not ... them in all things, they thrust him q... out of their company.

Mr. *Save-all.* That's bad, but we read ... some, *that are righteous overmuch*, and ... mens rigidness prevails with them to ... and condemn all but themselves; but I ... what, and how many were the th... wherein you differed?

By-ends. Why they, after their ... strong manner, conclude that it is dut...

[illegible] their Journey *all* weathers, and I [illegible] waiting for *Wind* and *Tide*. They [illegible] hazarding all for God at a clap, and [illegible] for taking all advantages to secure my [illegible] and Estate. They are for holding *their* [illegible] though all other men be against [illegible], but I am for Religion in what, and [illegible] as the times, and my safety will bear [illegible] They are for Religion, when in rags [illegible] contempt, but I am for him when he [illegible] in his golden Slippers in the Sun-[illegible] and with applause.

[illegible] *Hold-the-World*. Ay, and hold you [illegible] still, good Mr. *By-ends*; for my part, [illegible] count him but a Fool, that having the [illegible] to keep what he has, shall be so un-[illegible] to lose it. Let us be wise *as Serpents*, [illegible] to make Hay when the Sun shines; [illegible] how the Bee lieth still all winter, [illegible] bestirs her only when she can have pro-[illegible] pleasure. God sends sometimes [illegible] and sometimes Sun-shine; if they be [illegible] to go through the first, yet let us [illegible] to take fair weather along with [illegible] my part, I like that Religion best that [illegible] with the security of God's good [illegible] unto us; for who can imagine, [illegible] ruled by his reason, since God has [illegible] upon us the good things of this [illegible] that he would have us keep them [illegible] sake. *Abraham* and *Solomon* grew rich [illegible] Religion. And *Job* says, that a good man [illegible] *up gold as dust*. But he must not be [illegible] the men before us, if they be as you [illegible] them.

[illegible]-*all*. I think that we are all agreed [illegible] matter, and therefore there needs [illegible] words about it.

Mr.

Mr. *Money-love*. No, there needs [illegible] words about this matter indeed, [illegible] believes neither Scripture nor [illegible] you see we have both on our side; [illegible] knows his own liberty, nor seeks [illegible] safety.

Mr. *By-ends*. My Brethren, we [illegible] you see, going all on Pilgrimage, [illegible] our better diversion from things [illegible] bad, give me leave to propound [illegible] this question.

Suppose a Man, a Minister, or a Tra[illegible] &c. should have an advantage lie before [illegible] get the good blessings of this life; yet [illegible] he can by no means come by them except [illegible] pearance at least he becomes extraordin[illegible] lous in some points of Religion, that he [illegible] not with before, may he not use this [illegible] attain his end, and yet be a righ[illegible] man?

Mr. *Money-love*. I see the bottom [illegible] question, and with these Gentlem[illegible] leave, I will endeavour to shape [illegible] swer. And first to speak to your qu[illegible] it concerns a *Minister* himself. [illegible] *Minister, a worthy man, possessed [illegible] small Benefice, and has in his eye [illegible] more fat and plumb by far; he has [illegible] an opportunity of getting of it; yet [illegible] being more studious, by preaching [illegible] quently, and zealously, and because [illegible] of the people requires it, by altering [illegible] his principles; for my part, I see [illegible] a man may do this (provided he has [illegible] and more a great deal besides, and [illegible] honest man.* For why?

1. His desire of a greater Benefi[illegible]

this cannot be contradicted, since 'tis before him by Providence; so then he may get it if he can, *making no question for Conscience sake.*

4. Besides his desire after that Benefice, makes him more studious, a more zealous Teacher, &c. and so makes him a better God. Yea makes him better improve his parts, which is according to the mind of God.

5. Now as for his complying with the temper of his people, by desetting to serve them some of his Principles: I his argueth. 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 3. And more fit for the Ministerial Function.

6. I conclude then, that a Minister that changes a *Small* for a *Great* should not for so doing be judged as covetous, but rather that he is improved in his parts, and industry, thereby be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question which concerns the *Tradesman* you mentioned: suppose such an one to have a poor imploy in the world, but by becoming Religious he may mend his market, perhaps get a rich Wife, or more and far better Customers to his Shop. For my part, I see no reason, but that this may be lawfully done. For why,

1. To become religious is a vertue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my Shop.

3. Besides the man that gets these by becoming religious, gets that which is good

of

of them that are good, by becoming
himself; so then here is a good wife
good customers, and good gain, and all
by becoming religious, which is
Therefore to become religious to
those, is a good and profitable design.

This answer, thus made by this Mr.
ey-love, to Mr. *By-ends*'s question was
by applauded by them all; wherefore
concluded upon the whole, that it was
wholsom and advantageous. And
as they thought, no man was able to
tradict it, and because *Christian* and *H*
were yet within call, they joyntly
to assault them with the question as
as they overtook them, and the rather
cause they had opposed Mr. *By-ends*
So they called after them and they
and stood still till they came up to
but they concluded as they went, that
Mr. *By-ends*, but old Mr. *Hold-the*
should propound the question to the
cause as they supposed their answer
would be without the remainder of
heat that was kindled betwixt Mr.
and them, at their parting a little

So they came up to each other, and
a short salutation, Mr. *Hold-the-World*
pounded the question to *Christian* and
Fellow and bid them to answer it if
could.

Chr. Then said *Christian*, even a
Religion may answer ten thousand
questions. For if it be unlawful
Christ for Loaves, as is it *John* 6. be
more is it abominable to make of
Religion a stalking Horse to get

orld? Nor do we find any other than
ens, Hypocrites, Devils and Witches
re of this opinion.

Heathens, for when *Hamar* and *Sechem*
a mind to the daughter and Cattle of
, and saw that there was no ways for
to come at them, but by becoming
cumcised, they say to their companions,
every Male of us be circumcised, as they are
mcised, shall not their Cattle and their
ance, and every Beast of theirs be ours?
ir Daughters and their Cattle were
which they sought to obtain, and their
ligion the stalking-horse they made use
to come at them. Read the whole story,
. 20, 21, 22, 23.

The Hypocritical Pharisees were also
Religion, long prayers were their
nce, but to get Widows Houses were
intent, and greater damnation was
God their Judgment, *Luk.* 20. 46, 47.

Judas the Devil was also of this Reli-
he was religious for the Bag, that he
be possessed of what was therein;
was lost, cast away, and the very
Perdition.

Simon the Witch was of this Religion
for he would have had the Holy Ghost
might have got money therewith,
sentence from *Peter*'s mouth was
, *Acts* 8. 19, 20, 21, 22.

ether will it out of my mind, but
man, that takes up Religion for
, will throw away Religion for
: for so surely as *Judas* designed
in becoming Religious, so surely
o sell religion and his Master for

the same. To answer the question affirmatively, as I perceive you h and to accept of as authentick, tho is both Heathenish, Hypocritical vilish, and your reward will be ac to your works. Then they stood sta upon another but had not where answer *Christian*. *Hopeful* also appr the soundness of *Christians* answer was a great silence among them. Mr and his Company also staggered, and behind, that *Christian* and *Hopeful* out-go them. Then said *Christian* fellow, if these men cannot stand the sentence of men, what will with the sentence of God? and mute when dealt with by Vessels what will they do when they shall buked by the flames of a devouring

The Ease that Pilgrims have is but little in this life.

Then *Christian* and *Hopeful* them again, and went till they ca delicate Plain called *Ease*, where th with much content; but that plain narrow, so they were quickly got Now at the further side of that Pl a little Hill called *Lucre*, and in th *Silver Mine*, which some of them formerly gone that way because of riety of it, had turned aside to going too near the brim of the ground being deceitful under the and they were slain; some also maimed there, and could not to ing day be their own men aga

Lucre-Hill a dangerous Hill.

Then I saw in my Dream, tha the Road, over against the * stood *Demas* (Gentleman

Demas at the Hill Lucre

gers to come and see, who said to
stian and his fellow * Ho turn aside
and I will shew you a thing.

He calls to Christian and Hopeful to come to him.

Chr. *What thing so deserving as to turn us*
of the way to see it.

Dem. Here is a *Silver-mine*, and some
ing in it for Treasure, If you will
e, with a little pains you may richly
ide for your selves.

Hope. Then said *Hopeful, let us go see.*

Hopeful tempted to go, but Christian holds him back.

Chr. Not I, said *Christian*, I have heard of
place before now, and how many there
e been slain; and besides, that Trea-
is a snare to those that seek it; for it
them in their Pilgrimage. Then
called to *Demas*, saying. *Is not the*
angerous? hath it not hindred many in
Pilgrimage.

Hos. 4. 18.

Dem. Not very dangerous, except to
that are careless; but withal he
ed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let
stir a step, but still keep on our way.

Hope. I *will warrant you, when* By-ends
ep, If he hath the same invitation as we,
ll turn in thither to see.

r. No doubt thereof, for his Principles
im that way, and a hundred to one
e dies there.

Then *Demas* called again, saying,
ll you not come over and see?

Then *Christian* roundly answered,

Christian roundeth up Demas.

Demas, thou art an Enemy to the
ys of the Lord of this way, and
already condemned for thine own
2. Tim. 4. 10.
de, by one of his Majesties Jud-

ges; and why seekest thou to bring [illegible] the like condemnation? Besides, [illegible] all turn aside, our Lord the King [illegible] tainly hear thereof, and will there [illegible] to shame, where we would stand with [illegible] ness before him.

Demas cried again that he also was [illegible] their fraternity; and that if they would [illegible] a little, he also himself would walk with [illegible]

Chr. Then said *Christian*, what [illegible] name? is it not the same by the [illegible] have called thee?

Dem. Yes, my name is *Demas*, I [illegible] Son of *Abraham*.

2 King. 5. 20. Matth. [illegible] 16. [illegible] 3, 2, 3, 5, 6.

Chr. I know you, *Gehazi* was your [illegible] Grandfather, and *Judas* your Fa[illegible] you have trod their steps; it is [illegible] vilish prank that thou usest: Thy [illegible] was hanged for a Traytor, and thou [illegible] servest no better reward. Assure th[illegible] that when we come to the King, we [illegible] him word of this thy behaviour, [illegible] they went their way.

By-ends goes [illegible] to Demas.

By this time *By-ends* and his Comp[illegible] were come again within sight, and [illegible] the first beck went over to *Demas*. [illegible] whether they fall into the Pit by look[illegible] ver the brink thereof, or whether th[illegible] down to dig, or whether they were [illegible] red in the bottom by the damps th[illegible] mon[illegible] arise, of these things, I [illegible] [illegible] this I observed, that th[illegible] we[illegible] [illegible] again in the way.

Then sang *Christian*.

By-ends *and Silver* Demas *both* [illegible]
One calls, the other runs that [illegible]

ver in his Lucre, ſo theſe do
up in this world, and no further go.

ow I ſaw, that juſt on the other ſide of Plain, the Pilgrims came to a place ſtood an old *Monument*, hard by the way ſide, at the ſight of which they both concerned, becauſe of the ngneſs of the form thereof; for it. ed to them as if it had been a *Woman* formed into the ſhape of a Pillar: therefore they ſtood looking, and ng upon it, but could not for a time what they ſhould make thereof; at laſt ful eſpied written above upon the thereof, a writing in an unuſual hand; being no Scholar called to *Chriſtian* e was learned) to ſee if he could the meaning: ſo he came, and after laying of Letters together, he found me to be this, *Remember Lot's Wife.* So d it to his fellow; after which they concluded that that was the * Pillar alt into which *Lot*'s Wife was turned her looking back with a *covetous heart*, e was going from *Sodom* for ſafety. ſudden and amazing ſight gave occaſion of this diſcourſe.

They ſee a ſtrange monument.

* Gen. 19.

Ah my Brother, this is a ſeaſonable it came opportunely to us after the on which *Demas* gave us to come iew the Hill *Lucre*, and had we as he deſired [redacted] thou med to do (my [redacted] I know been [redacted] ſpectacle for thoſe that [redacted] to behold;

am ſorry that I was ſo fool[redacted]

and am made to wonder that I am not now as *Lot*'s Wife: for wherein was the difference 'twixt her ſin and mine? ſhe only looked back, and I had a deſire to go ſee: let Grace be adored, and let me be aſhamed that ever ſuch a thing ſhould be in mine heart.

Chr. Let us take notice of what we ſee here for our help for time to come: This Woman eſcaped one Judgment; for ſhe fell not by the deſtruction of *Sodom*, yet she was deſtroyed by another; as we ſee, ſhe is turned into a Pillar of Salt.

Hope. True, and ſhe may be to us both *Caution* and *Example*; *Caution*, that we ſhould ſhun her ſin, or a ſign of what Judgment will overtake ſuch as ſhall not be prevented by this caution: So *Korah*, *Dathan*, and *Abiram*, with the two hundred and fifty men, that periſhed in their ſin, did alſo become * a Sign or Example to others to beware, but above all, I muſe at one thing, to wit how *Demas* and his fellows can ſtand ſo confidently yonder to look after that treaſure, which this Woman, but for looking behind her, after (for we read not that ſhe ſtept one foot out of the way) was turned into a Pillar of Salt ſpecially ſince the Judgment which overtook her did make her an Example, within ſight where they are: for they cannot chuſe but ſee her, did they but lift up their eyes.

* Numb. 26. 9, 10.

Chr. It is a thing to be wondred at, and it argueth that their hearts are very deſperate in that caſe, and I cannot tell to compare them to ſo fitly, as to them that pick Pockets in the preſence of the Gallows.

that will cut purses under the Gallows.
is said of the men of *Sodom, that they were*
ers * *exceedingly*, because they were sin-
ers before the Lord; that is in his eye-sight,
notwithstanding the kindnesses that
had shewed them, for the Land of *So-*
was now like the * Garden of *Eden*
fore. This therefore provoked him
ore to jealousie and made their plague
as the fire of the Lord out of Hea-
uld make it. And it is most ratio-
to be concluded, that such, even such
ese are, they that shall sin in the sight,
nd that too in despight of such ex-
s that are set continually before
to caution them to the contrary, must
takers of severest Judgments.

Hope. Doubtless thou hast said the truth,
what a mercy is it, that neither thou,
especially I am not made my self this
ple. This ministreth occasion to us to
k God, to fear before him, and always
remember *Lot*'s Wife.

I saw then that they went on their way
a pleasant River; which *David the King*
the *River of God*; but *John, the Ri-*
the water of Life. Now their way
just upon the bank of the River; Here
refore *Christian* and his Companion
ked with great delight; they drank al-
the water of the River, which was
ant and enlivening to their weary
. Besides on the banks of this Ri-
either side, were *green Trees* for all
of Fruit; and the Leaves they eat
Surfeits, and other diseases that
ent to those that heat their blood

* Gen. 13. 13.

ver. 10.

A River.
Psal. 65. 9.
Rev. 22.
Ezek. 47.

The Trees, and Leaves of the Trees.

by Travels. On either side of the R[illegible] was also a Meadow curiously beau[illegible] with Lillies; and it was green all the y[illegible] long: In this Meadow they lay down a[illegible] slept, for here they might *lye down* s[illegible] When they awoke, they gathered agai[illegible] the Fruit of the Trees, and drank aga[illegible] the water of the River: and then lay [illegible] again to sleep. Thus they did several [illegible] and nights. Then they sang;

A Meadow in which they lie to sleep. Psal. 22. Isa. 14. 13.

Behold ye how those Crystal Streams do [illegible]
(to comfort Pilgrims) by the High-way [illegible]
The Meadows green; besides their fragran[illegible]
Yield dainties for them: and he that [illegible]
What pleasant Fruit, yea, Leaves, these T[illegible] yield,
Will soon sell all, that he may buy this [illegible]

So when they were disposed to [illegible] (for they were not as yet at their Jo[illegible] end) they eat and drank, and depart[illegible]

Now I beheld in my Dream that [illegible] had not journeyed far, but the River [illegible] the way (for a time parted) at which [illegible] were not a little sorry, yet they durst [illegible] go out of the way; Now the way [illegible] the River was rough and their feet te[illegible] by reason of their Travels; *So the Sou[illegible] the Pilgrims were much discouraged, be[illegible] of the way.* Wherefore still as they [illegible] on, they wished for better way. N[illegible] little before them, there was on th[illegible] hand of the Road a *Meadow*, and a S[illegible] go over into it, and that *Meadow* i[illegible] *By-path Meadow*. Then said *Chri[illegible]* his fellow, if this Meadow lieth a[illegible] our way-side, let's go over into [illegible] he went to the Stile to see, and [illegible]

Numb. 21. 4

By-path Meadow. [illegible]

path lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

Hope. *But how if this Path should lead us out of the way?*

Chr. That's not like, said the other; look doth it not go along by the way side? *Hopeful* being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the path, they found it very easie for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-Confidence*) so they called after him, and asked him whither that way led? He said to the Celestial Gate. * Look *Christian*, did not I tell you so? by this you may see we are right; so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that went behind, lost the sight of him that went before.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds to catch *vain-glorious* Fools withall, and was dashed in pieces with his fall.

Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, for he perceived that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful

Strong Christians may lead weak ones out of the way.

* *See what it is to fall in with strangers.*

Isa.

Then *Hopeful* groaned in himself, saying, *O that I had kept on my way!*

Chr. Who could have thought that this Path should have led us out of the way?

Hope. *I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but you are older than I.*

Christian's repentance for leading of his Brother out of the way.

Chr. Good brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

Hope. *Be comforted my Brother, for I forgive thee; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a pitiful Brother: but we must not [illegible] let's try to go back again.

Hope. *But good Brother let me go before.*

Chr. No, if you please let me go first, that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. *No said* Hopeful, *you shall not go first, for your mind being troubled may lead you out of the way again.* Then for their encouragement they heard the voice of one saying, *Let thine heart be towards the high way, even the way that thou wentest, turn again.* But by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the

Jer. 31. 21.

They are in danger of drowning, as they go back.

bigh, that in their going back they like to have been drowned nine or ten es.

Neither could they with all the skill y had get again to the Stile that night. erefore at laſt lighting under a little ter, they ſat down there till the day ke: But being weary, they fell aſleep. w there was not far from the place re they lay, a *Caſtle* called *Doubting-* e, the Owner vvhereof vvas *Giant* air, and it vvas in his grounds they e novv ſleeping; vvherefore he get- in the morning early, and vvalking vvn in his fields, caught *Chri-* ful aſleep in his grounds. *He* rim and *ſurly* voice he bid and aſked them vvhence and vvhat they did in his They told him they vvere Pil- and that they had loſt their way. ſaid the *Giant*, you have this night ſpaſſed on me, by trampling in and ly- in my Ground, and therefore you muſt along with me. So they were forced to becauſe he was ſtronger than they. y alſo had but little to ſay, for they themſelves in a fault. The *Giant* erefore drove them before him, and put into his Caſtle, into a very dark geon, naſty and ſtinking to the Spirit of theſe two men: Here then they om *Wedneſday* Morning till *Saturday* without one bit of bread, or drop of or light, or any to aſk how they did: were therefore here in evil caſe, and r from friends and acquaintance.

They ſleep in the grounds of Giant Deſpair.

Now

The Pilgrims now, to gratifie the flesh,
Will seek its ease, but oh how they afresh
Do thereby plunge themselves new grie s into
Who seeks to please the flesh themselves un-

Now in this place *Christian* had double sorrow, because 'twas through his unadvised Counsel that they were brought into this distress.

Now *Giant Dispair* had a Wife and her name was *Diffidence*: So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his Grounds. Then he asked her also what he had best to do further to them. So she asked what they were, whence they came, and whither they were bound? and he told her. Then she counselled him, when he arose in the morning, he should beat them without mercy: So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them, and there first falls to rating of them as if they were dogs: although they gave him never a word of distaste; then he falls upon them, and beats them pitifully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done he withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day, they spent the time in nothing but sighs and bitter lamentations. The next day she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves: So when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before; he told

Giant Dispair beats the Prisoners.

them, that since they were never like to come out of that place, their only way would be, forthwith to make an end of themselves; either with Knife, Halter or Poyson: For why, said he, should you chuse life, seeing it is attended with so much bitterness: But they desired him to let them go, with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his * fits; (for he sometimes in Sun-shiny weather fell into fits) and lost (for a time) the use of his hand: wherefore he withdrew and left them (as before) to consider what to do. Then did the prisoners consult between themselves, whether it best to take his counsel or no? and they began to discourse.

On Friday Giant Despair counsels them to kill themselves.

The Giant sometimes has fits.

Christian crushed.

Chr. Brother, said *Christian*; * what shall we do? the life that we now live is miserable: for my part, I know not whether is best, to live thus, or dye out of hand. * *My Soul chuseth Strangling rather than life*, and the Grave is more easie for me than this Dungeon: shall we be ruled by the Giant?

Job 7. 15.

Hopeful offers him.

Hope. *Indeed our present condition is dreadful, and death would be far more welcome to me than* thus *for ever to abide: but yet let us consider, the Lord of the country to which we are going, hath said, Thou shalt do no Murther. no not to another mans person; much more then are we forbidden to take his counsel to kill our selves. Besides he that kills another can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And moreover, my Brother, thou talk*

ease in the Grave, but hast thou forgotten
Hell whither for certain the murderers go?
no murderer hath eternal life, &c. And let
consider again, that all the Law is not in
hand of Giant Despair: Others so far as
can understand, have been taken by him, as
ell as we; and yet have escaped out of his
d: Who knows, but that God that made
World, may cause that Giant Despair may
; or that, at some time or other, he may
get to lock us in; or, but he may in a short
have another of his fits before us, and
lose the use of his limbs; and if ever that
ould come to pass again, for my part, I
resolved to pluck up the heart of a man,
to try my utmost to get from under his
. I was a fool that I did not try to do it
fore, but however, my Brother, let's be pati-
, and endure a while; the time may come
at may give us a happy release: but let us
be our own murderers. With these words,
Hopeful at present did moderate the mind of
s Brother; so they continued together (in the
) that day in their sad and doleful condi-
n.

Well towards Evening the Giant goes
own into the Dungeon again, to see if
s Prisoners had taken his counsel; but
when he came there, he found them alive;
nd truly, *alive was all*; for now, [illegible] for
int of Bread and Water, and by reason of
wounds they received when he
m; they could do *little but breath*.
he found them alive; at which he
a grievous rage, and told them,
they had disobeyed his counsel,
be worse with them than if
er been born.

At this they trembled greatly, and I think that *Christian* fell into a Swound; but coming a little to himself again they renewed their discourse about the *Giants* counsel; and whether yet they had best take it or no. * Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

* Christian still dejected.

* Hopeful comforts him again by calling former things to remembrance.

Hope. * *My Brother*, said he, *remembrest thou not how valiant thou hast been heretofore?* Apollion *could not crush thee, nor could all that thou didst hear or see, or feel in the Valley of the shadow of death; what hardship, terror and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the Dungeon with thee, a far weaker man by nature, than thou art: Also this* Giant *has wounded me as well as thee; and hath also cut off the Bread and Water from my mouth; and with thee I mourn without the light; But let's exercise a little more patience. Remember how thou playedst the man at* Vanity-Fair, *and wast neither afraid of the Chain or Cage; nor yet of bloody Death: Wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.*

Now night being come again, and the *Giant* and his Wife being in Bed, she asked him concerning the Prisoners, and if they had taken his counsel: To which he replied, They are sturdy Rogues, they choose rather to bear all hardship, than to make away themselves. Then said she, take them into the Castle-yard to morrow, and show them the *Bones* and *Skulls* of those that thou hast already dispatched, and make them

lieve e're a week comes to an end, thou also wilt tear them in pieces as thou hast done their fellows before them.

So when the morning was come, the *Giant* goes to them again: and takes them into the Castle-yard, and shews them, as his Wife had bidden him. * These, said he, were Pilgrims, as you are, once, and they trespassed in my grounds, as you have done, and when I thought fit, I tore them in pieces; and so within ten days I will do you. Get you down into your Den again: and with that he beat them all the way thither: they lay therefore all day on *Saturday* in a lamentable case, as before. Now when night was come, and when Mrs. *Diffidence* and her Husband, the *Giant*, were got to bed, they began to renew their discourse of their Prisoners; and withal the old *Giant* wondred that he could neither by his blows nor counsel, bring them to an end. And with that his Wife replied, I fear said she, that they live in hopes that some will come to relieve them, or that they have Picklocks about them, by the means of which they hope to escape. And sayst thou so, my dear, said the *Giant*, I will therefore search them in the morning.

* *On Saturday the Giant threatned that shortly he would pull them in pieces.*

Well, on *Saturday* about midnight they began to pray and continued in prayer till the break of day.

a little before it was day, good *Christian*, as one half amazed, brake out in passionate speech, *What a fool* (quoth he) *am I thus to lie in a stinking Dungeon when I may as well walk at liberty? I have a Key in my bosom, called Promise, that will, I am perswaded,*

* *A Key in Christian's bosom called Promise, opens any Lock in Doubting Castle.*

perſwaded) open any Lock in Doubting Caſtle. Then ſaid *Hopeful*, That's good News; good Brother pluck it out of thy boſom and try. Then *Chriſtian* pulled it out of his boſom and began to try at the Dungeon door, whoſe bolt (as he turned the Key) gave back, and the door flew open with eaſe, and *Chriſtian* and *Hopeful* both came out. Then he went to the outward door, that leads into the *Caſtle-yard*, and with his Key opened that door alſo. After he went to the Iron-gate, for that muſt be opened too, but that Lock went damnable hard, yet the Key did open it; then they thruſt open the gate to make their eſcape with ſpeed; but that gate as it opened made ſuch a cracking that it waked *Giant-Deſpair*, who haſtily riſing to purſue his Priſoners, felt his limbs to fail, for his fits took him again, ſo that he could by no means go after them. Then they went on, and came to the Kings High-way; and ſo were ſafe, becauſe they were out of his Juriſdiction.

Now when they were gone over the Stile, they began to contrive with themſelves what they ſhould do at that Stile, to prevent thoſe that ſhall come after from falling into the hands of *Giant Deſpair*. So they conſented to erect there a * Pillar, and to engrave upon the ſide thereof this ſentence, *over this Stile is the way to* Doubting Caſtle, *which is kept by* Giant Diſpair, *who deſpiſeth the King of the Cœleſtial Country, and ſeeks to deſtroy the Holy Pilgrims.* Many therefore that followed after, read what was written, and eſcaped the danger. This done, they ſang as follows.

* Pillar erected by Chriſtian and his fellows.

out of the way we went, and then we found what 'twas to tread upon forbidden ground, And let them that come after have a care Leſt they for treſpaſſing, his Priſoners are, Whoſe Caſtle's Doubting *and whoſe name's* Deſpair.

They went then till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill of which we have ſpoken before; ſo they went up to the Mountains to behold the Gardens and Orchards, the Vineyards and Fountains of water; where alſo they drank and waſhed themſelves, and did freely eat of the Vineyards. Now there was on the tops of the Mountains, *Shepherds* feeding their flocks, and they ſtood by the High-way. The Pilgrims therefore went to them, leaning upon their ſtaves (as is common with weary Pilgrims, when they ſtand to talk with any by the way) they asked, *Whoſe delectable Mountains are theſe; and whoſe be the ſheep that feed upon them?*

The delectable Mountains.

They are refreſhed in the Mountains.

Shep. Theſe Mountains are *Immanuel's* Land, and they are within ſight of his City; and the Sheep alſo are his; and he laid down his life for them.

Chr. Is this the way to the Cœleſtial City?

Shep. You are juſt in your way.

Chr. How far is it thither?

Shep. Too far for any, but thoſe that ſhall get thither indeed.

Chr. Is the way ſafe or dangerous?

Shep. Safe for thoſe for whom it is to be ſafe, but *Tranſgreſſors ſhall fall therein.*

Chr. Is there in this place any relief for Pilgrims,

[illegible] clamle they now aſcend,
[illegible] ards be, which to them do comme[illegible]
[illegible] things, and things that cauti ous are
[illegible] are ſteddy kept by faith and fear.

[illegible]rims, that are weary and faint in the [illegible]

Shep. The Lord of these Mountains hath [illegible]n us a charge, *not to be forgetful to enter[illegible] strangers*; Therefore the good of the [illegible]ce is before you. Heb. 13.1,2.

I also saw in my dream, that when the *Shepherds* perceived that they were way-fa[illegible]g-men, they also put questions to them [illegible] which they made answer as in other [illegible]ces) as whence came you? and how got [illegible]u into the way? And by what means [illegible]ve you so persevered therein? For but few [illegible] them that begin to come hither, do shew [illegible]ir faces on these Mountains. But when the [illegible]pherds heard their answers, being plea[illegible] therewith, they looked very lovingly [illegible] them, and said,* *Welcome to the delecta[illegible] Mountains.*

* [illegible]

The Shepherds, I say, whose names were *[illegible]owledge*, *Experience*, *Watchful*, and *Sin[illegible]*, took them by the hand, and had them [illegible] their Tents, and made them per[illegible] which was ready at present. They [illegible] [illegible]over, We would that you should [illegible] a while, to be acquainted with us, [illegible] more to solace your selves with [illegible] of these delectable Mountains. [illegible] told them, that they were [illegible] so they went to their rest [illegible] was very late.

[illegible] I saw in my Dream, that [illegible] The Shepherds called up *Chris[illegible]* [illegible] to walk with them [illegible] So they went forth with [illegible] a while, having a pleasant [illegible] every side. Then said the [illegible]

herds

herds one to another? shall we shew the Pilgrims some * wonders; so when they had concluded to do it, they had them to the top of an Hill called *Error*, which was very steep on the fartheſt ſide, and bid them look down to the bottom. So *Chriſtian* and *Hopeful* looked down, and ſaw at the bottom ſeveral men, daſhed all to pieces by a fall that they had from the top. Then ſaid *Chriſtian*, what meaneth this? The Shepherds anſwered, have you not heard of them that were made to err, by hearkning to * *Hymeneus* and *Philetus*, as concerning the faith of the Reſurrection of the Body? They anſwered, yea. Then ſaid the Shepherds, thoſe that you ſee lye daſhed in pieces at the bottom of this Mountain, *are they*, and they have continued *to* this day unburied (as you ſee) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

* They are ſure wonders. The mountains of Error.

* 2 Tim. 2. 17, 18.

Then I ſaw that they had them to the top of another Mountain, and the name of that is * *Caution*, and bid them look afar off: which when they did, they perceived, as they thought, ſeveral men walking up and down among the Tombs that were there. And they perceived that the men were blind becauſe they ſtumbled ſo often upon the Tombs, and becauſe they could not get out from among them. Then ſaid *Chriſtian*, *what means this?*

* Mount Caution.

The Shepherds then anſwer'd, Do you not ſee a little below theſe Mountains a *Stile* that lead into a Meadow, on the left hand of this way? They anſwered,

n ſaid the Shepherds from that Stile
ee goeth a path that leads directly to
Doubting-Caſtle, which is kept by *Gyant-*
Deſpair, and theſe men (pointing to them
among the Tombs,) came once on Pilgri-
mage, as you do now, even till they came
to that ſame *Stile*. And becauſe the right
way was rough in that place, they choſe to
go out of it into that Meadow, and there
were taken by *Gyant-Deſpair*, and caſt into
Doubting-Caſtle: where after they had a
while been kept in the Dungeon, he at
laſt did put out their eyes, and led them
among theſe Tombs, where he has left
them to wander to this very day: that the
ſaying of the wiſe man might be fulfilled,
He that wandreth out of the way of under-
ſtanding, ſhall remain in the Congregation
of the dead. Then *Chriſtian* and *Hopeful*
looked upon one another; with tears guſh-
ing out; but yet ſaid nothing to the Shep-
herds. Prov. 21. 16.

Then I ſaw in my Dream, that the Shep-
herds had them to another place in a Bot-
tom, where was a door in the ſide of a hill:
and they opened the door, and bid them
look in: They looked in therefore, and ſaw
that within it was very dark and ſmoaky;
they alſo thought, that they heard there a
rumbling noiſe, as of fire, and a cry of ſome
tormented, and that they ſmelt the ſcent of
brimſtone. Then ſaid *Chriſtian*, what means
this? The Shepherds told them, this is a
way to Hell, a way that Hypocrites go
in, namely ſuch as ſell their Birth-right
with Eſau; ſuch as ſell their Maſter with
Judas; ſuch as blaſpheme the Goſpel, with
Alexander;

Alexander, and that lye and dissemble, [illegible] *Ananias* and *Saphira* his Wife.

Hope. Then said *Hopeful* to the Shepherds, *I perceive that these had on them, every one a shew of Pilgrimage, as we have now; had they not?*

Shep. Yea, and held it a long time too.

Hop. *How far might they go on in Pilgrimage in their day; since they notwithstanding were thus miserably cast away?*

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *we had need to cry to the strong for strength.*

Shep. Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should: so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gate of the Celestial City, if they have skill to look through our * Perspective-Glass. The Pilgrims then lovingly accepted the motion: so they had them to the top of a high Hill, called * *Clear*, and gave them their glass to look.

* *The Shepherds Perspective-Glass.*

* *The Hill Clear.*

Then they essayed to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment they could not look steddily through the glass, yet thought they saw something like the Gate, and also some of the Glory of the place. Then they went away and sang this Song.

The fruits of servile fear.

[illegible] by the Shepherds *Secrets are reveal'd,* [illegible] *from all other men are kept conceal'd:* [illegible] to the Shepherds *then, if you would see* [illegible] *deep, things hid, and that mysterious be.*

When they were about to depart, one of the Shepherds gave them a *Note of the Way.* Another of them *bid them* * *beware of the Flatterer.* The third *bid them take heed that* [illegible] *sleep not upon the Inchanted Ground.* And the fourth *bid them God speed.* So I awoke from my Dream.

* *A two-fold Caution.*

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way, towards the City. Now a little below these Mountains on the left hand, lieth the Country of *Conceit*, from which Country there comes into the way, in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk [illegible], that came out of that Country; and [illegible] name was *Ignorance*. So *Christian* asked [illegible] *from what Parts he came, and whither* [illegible] *was going?*

The Country of Conceit, *out of which came* Ignorance.

Ign. Sir, I was born in the Country that [illegible] off there, a little on the left hand; [illegible] am going to the Celestial City.

Christian *and* Ignorance *have some talk.*

Chr. *But how do you think to get in at the* [illegible], *for you may find some difficulty there?*

Ign. As other good People doth, saith he.

Chr. *But what have you to shew at that* [illegible] *may cause that the Gate should be* [illegible] *you?*

[illegible] know my Lord's will, and have been [illegible] Liver; I pay every man his own; I [illegible] pay Tithes, and give Alms, and [illegible] my Country for whither I am

The ground of Ignorance's hope.

Chr. *But thou camest not in at the Wicket-gate that is at the head of this way; Thou camest in hither through that same crooked Lane, and therefore I fear, however thou maist think of thy self, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, instead of getting admittance into the City.*

He saith to every one that he is a fool.

Ign. Gentleman, ye be utter strangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into the way.

When *Christian* saw that the man was vvise in his ovvn conceit, he said to *Hopeful*, vvhisperingly, *there is more hopes of a Fool than of him.* And said moreover, *when he*

Prov. 26. 12. Eccles. 10. 3. *that is a Fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.*

How to carry it to a Fool.

What, shall vve talk farther vvith him, or out-go him at present, and so leave him to think of vvhat he hath heard already, and then stop again for him aftervvard, and see if by degrees vve can do any good by him?

Then said *Hopeful*,

Let Ignorance a little while now muse
On what is said, and let him not refuse

Counsel to embrace, lest he remain
Ignorant of What's the chiefest gain.
Faith, these that no understanding have,
Although he made them them he will not save.

Hope. He further added, it is not good, think, to say to him all at once; let us pass him by, if you will, and talk to him anon as he is able to bear it.

So they both went on and *Ignorance* he came after. Now when they had passed a little way they entred into a very dark Lane, where they met a man whom seven Devils had bound with seven strong cords, and were carrying him back to the door that they saw on the side of the Hill: Now good *Christian* began to tremble, and so did *Hopeful* his Companion: Yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the Town of *Apostacy*. But he did not perfectly see his face; for he did hang his head like a Thief that is found. But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription, *Wanton Professor, and damnable Apostate*. Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-faith*, but a good man, and he dwelt in the Town of *Sincere*. The thing is this: At the entring in of this passage comes down from *Broad-way-gate* a lane called *Dead-man's-Lane*; so called because of the Murders that are commonly done there. And this *Little-faith* going on Pilgrimage,

Mat. 12. 45
Prov. 5. 22.

The destruction of one Turn-away.

Pilgrimage, as we do now, chanced to sit down there and slept. Now, there happened at that time to come down the Lane from *Broad-way-gate*, three sturdy Rogues; and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) and they espying *Little-faith* where he was, came galopping up with speed. Now the good man was just awaked from his sleep and was getting up to go on his Journey. So they came up all to him, and with threatning language bid him stand. At this *Little-Faith* looked as white as a clout, and had neither power to fight or fly. Then said *Faint-heart* deliver thy purse; but he making no haste to do it (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pulled out thence a bag of Silver. Then he cry'd out Thieves, Thieves. With that *Guilt* with a great Club that was in his hand struck *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the Road, and fearing least it should be one *Great-Grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels and left this good man to shift for himself, who getting up made shift to scramble on his way. This was the story.

Little-Faith robbed by Faint-heart, Mistrust & Guilt.

They get away his Silver and knock'd him down.

Hope. *But did they take from him all that ever he had?*

Chr. No: The place where his Jewels were, they never ransack'd; so those kept still. But as I was told, the good

Little-Faith lost not his best things.

was much afflicted for his Loſs, for the Thieves got moſt of his ſpending money. That which they got not (as I ſaid) were Jewels; alſo he had a little odd money left, but ſcarce enough to bring him to his Journies end; nay (If I was not miſ-informed) he was forced to beg as he went, to keep himſelf alive, (for his Jewels he might not ſell.) But beg, and do what he could, *he went* (as we ſay) *with many a hungry belly*, the moſt part of the reſt of the way. 1 Pet. 4. 18. Little-Faith *forced to beg to his Journies end.*

Hope. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Celeſtial Gate?*

Chr. 'Tis a wonder, but they got not that; though they miſt it not through any good cunning of his, for he being diſmayed with their coming upon him, had neither power nor skill to hide any thing, ſo 'twas more by good providence, than by his endeavour that they miſt of *that good thing*. *He kept not his beſt things by his own Vertue.* 2 Tim. 1. 14.

Hope. *But it muſt needs be a comfort to him that they got not his Jewels from him?*

Chr. It might have been great comfort to him, had he uſed it as he ſhould: But they that told me the ſtory, ſaid, that he made but little uſe of it all the reſt of the way; and that becauſe of the diſmay that he had in the taking away his money: indeed he forgot it a great part of the reſt of his Journey; and beſides when at any time it came into his mind and he began to be comforted therewith; then would freſh thoughts of his Loſs come again upon him, and thoſe thoughts would ſwallow up all.

He is pitied by both.

Hope. *Alass, poor man! this could not be a great grief unto him?*

Chr. Grief! ay, a Grief indeed! would it not have been so to any of us, had it been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not dye with grief, poor heart? I was told that he scattered almost all the rest of the way with nothing but doleful and bitter Complaints. Tell it also to all that overtook him, or that he overtook in the way as he went, where he was robbed and how who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. *But 'tis a wonder that his necessity did not put him upon* selling, *or* pawning *some of his Jewels, that he might have wherewith to relieve himself in his Journey.*

Christian snibbeth his fellow for unadvised speaking.

Chr. Thou talkest like one upon whose head is the *shell* to this very day: For what should he pawn them? or to whom should he sell them? In all that Country, where he was robbed, his Jewels were not accounted of; nor did he want that relief, which could from thence be administred to him. Besides, had his Jewels been missing at the Gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him, than the appearance and villany of ten thousand Thieves.

Heb. 12. 16.

Hope. *Why art thou so tart, my Brother? Esau sold his Birth-right, and that for a mess of Pottage, and that Birth-right was the greatest Jewel. And if he, why might Little-faith do so too?*

Chr. *Esau* did sell his Birth-right indeed, and so do many besides, and by so doing exclude themselves from the chief Blessing, as also that *Caitiff* did. But you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau*'s Birth-right was Typical; but *Little-faith*'s Jewels were not so. *Esau*'s belly was his God, but *Little-Faith*'s belly was not so, *Esau*'s vvant lay in his fleshly Appetite, *Little-Faith*'s did not so. Besides *Esau* could see no further than the fulfilling of his Lust; *for I am at the point to dye*, said he, *and what good will this Birth-right do me?* But *Little-Faith*, tho it was his lot to have but a *Little-Faith* was by his *little-faith* kept from such extravagancies, and made to *see* and *prize* his Jevvels more, than to sell them as *Esau* did his Birth-right. You read not any vvhere that *Esau* had *Faith*, no not so much as a grain: Therefore no marvel, if vvhere the flesh only bears svvay (as it vvill in that man vvhere no Faith is to resist) if he sells his *birth-right*, and his Soul and all, and all to the Devil of Hell; for it is vvith such, as it is vvith the Ass, *Who in her occasion cannot be turned away.* When their minds are set upon their Lust, they vvill have them vvhatever they cost. But *Little-faith* vvas of another temper, his mind run on things Divine; his livelihood vvas upon things that vvere Spiritual and above. Therefore to vvhat end should he (being of such a temper) sell his Jevvels (had there been any that vvould have bought them) to fill his mind vvith empty things? Will a man give a penny to fill his belly

A Discourse about Esau and Little-Faith.

Esau *was ruled by his lusts.*

Gen. 25. 32.

Esau *never had Faith.*

Jer. 2. 24.

Little-Faith *could be as live upon Esau's Pottage.*

belly vvith hay: or can you persvvade the *Turtle Dove* to live upon Carrion like the *Crow*? Though *faithless* ones can for carnal lusts, pavvn or mortgage, or sell vvhat they have, and themselves outright to boot; yet they that have *Faith*, *Saving-Faith*, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

A comparison between the Turtle-Dove *and the* Crow.

Hope. *I acknowledge it; but yet your severe reflection had almost made me angry.*

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, vvho vvill run to and fro in untrodden Paths vvith the shell upon their heads; but pass by that, and consider the matter under debate, and all shall be vvell betvvixt thee and me.

Hope. *But* Christian, *these three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else, think you, as they did at the noise of one that was coming on the Road? Why did not* Little-faith *pluck up a greater heart? He might methinks have stood one brush with them, and have yielded when there had been no remedy?*

Hopeful *swaggers.*

Chr. That they are Covvards, many have said, but few have found it so in the time of Tryal. As for a great Heart, *Little-Faith* hath none; and I perceive by thee, my Brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, novv they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

No great heart for God where there is, but little-Faith. We have more courage when out, also when we are in.

But consider again, they are but Jo-

ney-men Thieves, they ſerve under the King of the Bottomleſs-pit; who if need be, will come to their aid himſelf, and his voice is *as the roaring of a Lion.* I my ſelf have been engaged as this *Little-Faith* was, and I found it a terrible thing. Theſe three Villains ſet upon me, and I beginning like a *Chriſtian* to reſiſt, they gave but a call, and in came their Maſter: I would, as the ſaying is, have given my Life for a penny; but that, as God would have it, I was cloathed with Armour of Proof. Ay, and yet though I was ſo harneſſed, I found it hard work to quit my ſelf like a man; no man can tell what in that combat attends us, but he that hath been in the battle himſelf. Pſal. 5. 8. *Chriſtian tells his own experience in this caſe.*

Hope. *Well, but they ran you ſee, when they fled but ſuppoſe that one* Great-Grace *was in the way.*

Chr. True, they have often fled, both they and their Maſter, when *Great-Grace* hath appeared, and no marvel, for he is the *King's Champion*: But I tro, you will put ſome difference betwen *Little-Faith* and the *King's Champion*? all the King's Subjects are not his Champions, nor can they, when tryed, do ſuch feats of War as he. Is it meet to think that a little Child ſhould handle *Goliah* as *David* did? or that there ſhould be the ſtrength of an *Ox* in a *Wren*? Some are ſtrong, ſome are weak; ſome have great Faith, ſome have little: this man was one of the weak, and therefore went to the walls. *The King's Champion.*

Hope. *I would it had been* Great-Grace *for their ſakes.*

Chr. If it had been he, he might have had his hands full, for I muſt tell you, that though *Great-Grace* is excellent good at his Weapon, and has, and can, ſo long as he keeps them at Swords-point, do well enough with them; yet if they get within him, even *Faint-heart*, *Miſtruſt*, or the other, it ſhall go hard but that they will throw up his heels. And when a man is down, you know what can he do?

Whoſe looks well upon *Great-Grace's* face, ſhall ſee thoſe Scars and Cuts there that ſhall eaſily give demonſtration of what I ſay. Yea, once I heard that he ſhould ſay (and that when he was in the Combat) *we deſpaired even of life*: How did theſe ſturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Heman* and *Hezekiah* too, though Champions in their days, were forced to beſtir them when by theſe aſſaulted; and yet, notwithſtanding, they had their Coats ſound brushed by them. *Peter* upon a time would go try what he could do; but though ſome do ſay of him that he is the Prince of the Apoſtles, they handled him ſo, that they made him at laſt afraid of a ſorry Girl.

Beſides, their King is at their whiſtle, he is never out of hearing; and if at any time they be put to the worſt, he if poſſible comes in to help them: And of him it ſaid, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon; he eſteemeth Iron as Straw, and Braſs as rotten Wood. The Arrow cannot make him fly, ſling-ſtones are turned with him into ſtubble; Darts are counted as ſtubble.*

Job 41. 26. Leviathan's hardineſs.

laughteth at the shaking of a Spear. What can a man do in this case? 'Tis true, if a man could at every turn have *Job*'s Horse, and had skill and courage to ride him, he might do notable things. *For his Neck is clothed with Thunder; he will not be afraid as the Grashopper; the Glory of his Nostrils is terrible; he paweth in the Valley, rejoyceth in his Strength, and goeth out to meet the Armed Men. He mocketh at fear and is not affrighted, neither turneth back from the Sword. The Quiver rattleth against him, the glittering Spear and the Shild. He swallows the ground with fierceness and rage, neither believes he that it is the sound of the trumpet. He says, among the Trumpets, Ha, ha, and he smelleth the Battle afar off, the Thundring of the Captains, and the shoutings.* Job 39. 19. *The excellent Metal that is in Job's Horse.*

But for such Footmen as thee and I are, let us never desire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before: He would swagger as he would: He would, as his vain mind prompted him to say, do better, and stand more for his Master than all men: But who foiled and run down by those Villains as he?

When therefore we hear that such Robberies are done on the King's High-way, two things become us to do; First, to go out well mounted, and to be sure *to take a shield* with us: For it was for want of that, that he that laid so lustily at *Leviathan* could not

not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, *Above all take this Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

Ephes. 6.

'Tis good to have a Convoy.

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce, when in the Valley of the shadow of death; and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us; but without him, *the proud helpers fall under the slain.*

Exod. 32.15. Psal. 3. 5, 6, 7, 8. Psal. 27. 1, 2. Isa. 10. 4.

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of any Manhood glad shall I be, if I meet with no more such brunts: though I fear we are not got beyond all danger. However, since the Lion and the Bear hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistines.* Then Sang *Christian.*

Poor Little-Faith! *hast been among the Thieves? Wast robb'd? remember this who so believes, And get more Faith; then shall you Victors be Over ten thousand, else scarce over three.*

Away and anon.

So they went on, and *Ignorance* follow'd. They went then till they came at a place where they saw a way put it self into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take,

for both ſeemed ſtreight before them, therefore here they ſtood ſtill to conſider. And as they were thinking about the way, behold, a man of black fleſh but covered with a very light Robe, came to them and asked them why they ſtood there? They anſwered, they were going to the Celeſtial City, but knew not which of theſe ways to take. Follow me, ſaid the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned and turned them ſo from the City that they deſired to go to. that in little time their faces were turned away from it; yet they followed him. But by and by, before they were aware he led them within the compaſs of a Net, in which they were both ſo intangled, that they knew not what to do; and with that the white robe fell off the black man's back: then they ſaw where they were. Wherefore there they lay crying ſome time, for they could not get themſelves out.

The Flatterer finds them.

Chriſtian and his fellow deluded.

They are taken in a Net.

Chr. Then ſaid *Chriſtian* to his fellow, Now do I ſee my ſelf in an error. Did not the Shepherds bid us beware of the Flatterers? As is the ſaying of the wiſe man, ſo we have found it this day; *A man that flattereth his Neighbour, ſpreadeth a Net for his Feet.*

They bewail their condition.

Prov. 29.

Hope. They alſo gave us a note of directions about the Way, for our more ſure finding thereof: but therein we have alſo forgotten to read, and have not kept our ſelves from the Paths of the Deſtroyer. Here *David* was wiſer than we; for ſaith he;

Pſal. 17.

Pſal. 17. 4. he, *Concerning the Works of men, by the word of thy Lips, I have kept me from the paths of the Deſtroyer.* Thus they lay bewailing themſelves in the Net. At laſt they eſpied a ſhining one coming toward them, with a Whip or ſmall cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there; they told him, that they were poor Pilgrims going to *Sion*, but were led out of their way by a black man, clothed in white; who bid us ſaid they, follow him, for he was going thither too. Then ſaid he with the Whip, it is a *Flatterer*, a falſe Apoſtle, that hath transformed himſelf into an Angel of Light. So he rent the Net, and let the men out. Then ſaid he to them follow me, that I may ſet you in your way again; ſo he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, ſaying, Where did you lye the laſt night? They ſaid, with the Shepherds upon the delectable Mountain. He asked them then if they had not of thoſe Shepherds *a note of direction for the way*? They anſwered, Yes. But, did you, ſaid he, when you were at a ſtand, pluck out and read your Note? They anſwered, No. He asked them, Why? They ſaid, They forgot. He asked moreover if the Shepherds did not bid them beware of the *Flatterer*? They anſwered, Yes. But we did not imagin, ſaid they, *that this ſmooth-ſpoken man had been he.*

A ſhining one comes to them with a Whip in his Hand.

Pro. 29. 4. Dan. 11. 32. 2 Cor. 11. 13, 14.

They are examined, and convicted of forgetfulneſs.

Deceivers ſmooth-ſpoken. Rom. 16. 18

Dan. 25. 1. 2 Chron. 6. 36, 27.

Then I ſaw in my Dream, that he commanded them to *lye down*; which when they did he chaſtiſed them ſore, to

them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other Directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, Singing,

Come hither you that walk along the way;
See how the Pilgrims fare that go astray.
They catched are in an intangling Net,
'Cause they good Counsel highly did forget.
'Tis true they rescu'd were, but yet you see
They're scourg'd to boot: Let this your caution be

Rev. 3. 19. *They are whipt and sent on their way.*

Now after a while they perceived afar off, one coming softly and alone all along the High way to meet them. Then said *Christian* to his fellow, Yonder is a man with his back towards *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whither they were going. *The Atheist meets them.*

Chr. *We are going to the Mount* Sion.

Then *Atheist* fell into a very great laughter. *He laughs at them.*

Chr. *what's the meaning of your laughter?*

Atheist. I laugh to see what ignorant persons you are to take upon you so tedious a Journey; and yet are like to have nothing but your Travel for your Pains.

Chr. *Why man? Do you think we shall not be received?* *They reason together.*

Atheist. Received! There is no such place as you dream of in all this World. *Chr.*

Chr. But there is in the World to come.

Atheist, When I was at home in mine own Country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City twenty years, but find no more of it than I did the first day I set out.

Jer. 22. 13. Eccl. 10. 15.

Chr. *We have both heard, and believe that there is such a place to be found.*

Atheist. Had not I when at home believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again and will seek to refresh my self with the things that I then cast away for hopes of that which I now see is not.

The Atheist takes up his content in this World.

Chr. Then said *Christian* to *Hopeful*, his Companion, *Is it true which this man has said?*

Christian provoketh his Brother.

Hope. Take heed, he is one of the *Flatterers*; remember what it has cost us once already for our hearkning to such kind of Fellows. What! no Mount *Sion*? did we not see from the delectable Mountains, the Gate of the City? Also are we not now to walk by Faith? * Let us go on, said *Hopeful*, left the man with the Whip overtake us again.

Hopeful's gracious answer.

2 Cor. 5. 7.

* *A remembrance of former chastisements is an help against present temptations.*

You should have taught me that Lesson which I will round you in the ears withal: *Cease my Son to hear the Instruction that causeth to err from the Words of Knowledge*; I say, my Brother, cease to hear him, and let us believe to the saving of the Soul.

Prov. 19. 27. Heb. 10. 39.

Chr. *My Brother, I did not put the question to thee, for that I doubted of the Truth of our*

Belief

lief my self, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lye is of the Truth.

A fruit of an honest heart.

1 John. 2. 11.

Hope. Now do I rejoyce in hope of the glory of God: So they turned away from the man; and he laughing at them, went his way.

I saw then in my Dream that they went till they came into a certain Country, whose Air, naturally tended to make one drowsie, and he came a stranger into it. And here *Hopeful* began to be very dull, and heavy of sleep; wherefore he said unto *Christian*, I now begin to grow so drowsie that I can scarcely hold up mine eyes: let us lie down here, and take one nap.

They are come to the inchanted ground.

Hopeful begins to be drowsie.

Chr. By no means (said the other) *lest sleeping we never awake more.*

Christian keeps him awake.

Hope. Why my Brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember, that one of the Shepherds bid us beware of the enchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as others, but let us watch and be sober.

1 Thes. 5. 6.

Hope. I acknowledge my self in a fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, *Two are better than one*; hitherto hath thy Company been my mercy; *and thou shalt have a good reward for thy labour.*

He is thankful.

Eccles. 4. 9.

Chr.

To prevent drowsiness, they fall to good discourse. Good discourse prevents drowsiness.

Chr. *Now then*, said *Christian*, *to prevent drowsiness in this place, let us fall into good discourse.*

Hope. With all my heart said the other.

Chr. *Where shall we begin?*

Hope. Where God began with us, but do you begin if you please.

Chr. *I will Sing you first this Song.*

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together:
Yea, let them learn of them in any wise,
Thus to keep ope' their drowsie slumbring eyes.
Saints Fellowship, if it be manag'd well,
Keeps them awake and that in spight of Hell.

The Dreamers Note.

They begin at the beginning of their conversion.

Chr. Then *Christian* began and said, *I will ask you a question, How came you think at first of doing what you do now?*

Hope. Do you mean. How came I at first to look after the good of my Soul?

Chr. *Yes, that is my meaning.*

Hope. I continued a great while in the delight of those things which were seen to fold at our *Fair*; things, which I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. *What things are they?*

Hope. All the Treasures and Riches of the World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering things that are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his Faith and Good-living in *Vanity-Fair*, That the

Rom. 6. 21, 22, 23. Ephes. 5. 6.

...ese things is death. And that for these things sake, the wrath of God cometh upon the Children of Disobedience.

Chr. And did you presently fall under the power of this Conviction?

Hope. No: I was not willing presently to know the evil of sin, nor the Damnation that follows upon the commission of it; but endeavoured, when my Mind at first began to be shaken with the Word, to shut mine eyes against the light thereof. *Hopeful at first shut his eyes against the light.*

Chr. But what was the cause of your carrying of it thus to the first workings of Gods Holy Spirit upon you?

Hope. The Causes were, 1. I was ignorant that this was the Work of God upon me, I never thought that by awakenings for sin, God at first begins the Conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were so desirable unto me. 4. The hours in which Convictions were upon me, were such troublesome, and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart. *Reasons of the resisting of light.*

Chr. Then as it seems, sometimes you got rid of your trouble.

Hope. Yes verily, but it would come into my mind again; and then I should be as much nay worse than I was before.

Chr. Why, what was it that brought your sin to mind again? *When he had left his sense of sin, what brought it again.*

Hope. Many things; as,

1. If I did but meet a good man in the

2. If

2. If I have heard any read in the B
ble; or,

3. If mine head did begin to ake; or

4. If I were told that some of my Neig
bours were sick; or,

5. If I heard the Bell toll for some th
were dead; or,

6. If I thought of dying my self; or,

7. If I heard that sudden death hapo
to others.

8. But especially, when I thought of m
self, that I must quickly come to Jud
ment.

Chr. *And could you at any time w
get off the guilt of sin, when by any of
ways it came upon you?*

Hope. No, not I, for then they got f
fter hold of my Conscience. And thou, I
did but think of going back to sin (thou
my mind was turned against it) it wou
be double torment to me.

Chr. *And how did you do then?*

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

Hope. I thought I must endeavour
mend my life; or else, thought I, I am s
to be damned.

Chr. *And did you endeavour to amend?*

Hope. Yes, and fled from not only m
sins, but sinful company too, and betoo
me to religious Duties, as Praying, Re
ding, Weeping for sin, speaking Truth
my Neighbours, &c. These things did
with many other too much here to relate

Chr. *And did you think your self well the*

They he thought himself well.

Hope. Yes, for a while, but at the la
my trouble came tumbling upon me ag
and that over the neck of all my Reso
tion.

Chr. *How came that about, since you were ...w reformed?*

Hope. There were several things brought ... upon me; especially such sayings as ...hese; *All our Righteousnesses are as filthy ...gs. By the works of the Law no man shall ... justified. When you have done all things, ... We are unprofitable*; with many more ...ch like. From whence I began to reason ...ith my self thus: If *All* my righteousnes... are filthy rags; if by the deeds of the ...aw no man can be justified; and if vvhen ... have done *All* vve are yet unprofitable; ... tis but a folly to think of Heaven by ... Lavv. I further thought thus; * If a ... runs 100 *l.* into the Shop-keeper's ...t, and after that shall pay for all that he ...ll fetch; yet if this old debt stand still ... the Book uncrossed, for that the Shop-...eper may sue him, andcast him into ...son, till he shall pay thedebt.

Reformation at last could not help, and why.

Ha. 64. 6.
Gal. 2. 6.
Luke. 17.10.

* *His being a debtor by the Law troubled him.*

Chr. *Well, and how did you apply this to ...r self?*

Hope. Why, I thought thus vvith my self; ... have by my sins run a great vvay into ...od's Book, and that my novv reforming ...ill not pay off that score; therefore I ...ould sink still under all my present a...endments: But hovv shall I be freed ...om that damnation that I brought my ...lf in danger of by my former transgres...ons?

Chr. *A very good Application: but pray go on.*

Hope. Another thing that hath troubled ... even since my late amendments, is, that ... look narrovvly into the best of vv hat I ... novv, I still see sin, nevv sin mixing it

self

His espying bad things in his best duties troubled him.

self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of myself and Duties, I have committed sin enough in one Duty to send me to hell, though my former Life had been faultless.

Chr. *And what did you do then?*

This made him break his mind to faithful who told him the way to be saved.

Hope. Do! I could not tell what to do, till I brake my mind to *Faithful*; for he and I were well acquainted. And he told me that unless I could obtain the Righteousness of a man that never had sinned, neither mine own, nor all the Righteousness of the World could save me.

Chr. *And did you think he spake true?*

Hope. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him Fool for his pains; but now since I see mine own infirmity, and the sin that cleaves to my best performance I have been forced to be of his Opinion.

Chr. *But did you think when at first he suggested it to you, that there was such a man to be found; of whom it might justly be said, That he never committed Sin?*

At which he started at present.

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Chr. *And did you ask him what man this was, and how you must be justified by him?*

Heb. 10. Rom. 4. Col. 1. 1 Pet. 1.

A more particular discovery of the way to be saved.

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most high: * And thus said he, you must be justified by him, even by trusting to what he hath done by himself.

days of his Flesh, and suffered when hang on the Tree. I asked him how that man's Righteousness could that Efficacy, to justifie another be- God? And he told me, he was the God, and did what he did; and the Death also, not for himself but me: to whom his doings, and the wor- of them should be imputed if I be- on him.

Chr. *And what did you do then?*

Pilg. I made my Objections against my saving; for that I thought he was not to save me. *He doubts of acceptation.*

Chr. *And what said* Faithful *to you then?*

Pilg. He bid me go to him and see: I said it was Presumption. He said, for I was invited to come. † Then he me a Book of *Jesus* his inditing, to in- me the more freely to come. And concerning that Book, that every tittle thereof stood firmer than and Earth. Then I asked him, must do when I came? And he told must intreat upon my knees, with all art and Soul, the Father to reveal me. Then I asked him further, how make my Supplication to him? And Go, and thou shalt find him upon cy-Seat, where he sits all the Year to give Pardon and Forgiveness to that come. I told him, that I not what to say when I came. * And me say to this effect, *God be merciful sinner, and make me to know and be- Jesus Christ: For I see, that if his ness had not been, or I have not* Mat. 11. 28. † *He is better instructed.* Mat. 24. 35. Psa. 93. 6. Dan. 7. 10. Jer. 29. 12, 13. Heb. 4. 16. * *He is bid to pray.*

Faith

Faith in that Righteousness, I am [illegible] *terly cast away. Lord, I have heard tha* [illegible] *art a merciful God, and hast ordained tha* [illegible] *Son Jesus Christ should be the Saviour o* [illegible] *World. And moreover that thou art willing* [illegible] *bestow him upon such a poor sinner as I* [illegible] *(and I am a sinner indeed) Lord, take th* [illegible] *fore this opportunity, and magnifie thy* [illegible] *in the Salvation of my Soul, through thy* [illegible] *Jesus Christ*, Amen.

Chr. *And did you do as you were bidden?*

Hope. Yes, over, and over, and over.

He prays. Chr. *And did the Father reveal the Son to you?*

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth; no nor at the sixth time neither.

Chr. *What did you do then?*

Hope. What! why I could not tell what to do.

Chr. *Had you not thoughts of leaving Praying?*

Hope. † Yes, and 100 times twice told.

† *He thought to leave off praying.*

Chr. *And what was the reason you did not?*

* *He durst not leave off praying, and why?*

Hope. * I believed that that was true which had been told me; to wit, That without the Righteousness of this Christ all the World could not save me: and therefore thought I with my self, if I leave off, I die, and I can but dye at the Throne of Grace. And withal this came into my mind, *Though it tarry, wait for it, because it will surely come, and will not tarry.* So I continued praying until the Father shewed me his Son.

Hab. 2. 3.

Chr. *And how was he revealed unto you?*

Hope. I did not see him with my [illegible]

but with the eyes of my understand-
and thus it was. One day I was very Eph. 1. 18,
I think sadder than at any one time of 19.
life; and this sadness was through a *Christ is re-*
sight of the greatness and vileness of *vealed to*
sins: And as I was then looking for no- *him and*
but *Hell*, and the everlasting damna- *how.*
of my Soul, suddenly, as I thought, I
the Lord Jesus look down from Hea-
upon me, and saying, *Believe on the*
Jesus Christ, and thou shalt be saved.
But I Replied; Lord I am a great, a very
sinner: And he answered, *My Grace* Acts 16.
sufficient for thee. Then I said, But Lord, 30, 31.
is believing? And then I saw from
saying [*He that cometh to me shall never* Joh. 6. 35.
er, and he that believeth on me, shall never
.] that believing and coming was all
and that he that came, that is, ran
in his heart and affections after Salvati-
Christ, he indeed believed in Christ.
the water stood in mine eyes, and I
further, But Lord, may such a great
as I am, be indeed accepted of thee, &
ed by thee? & I heard him say, *And him* Joh. 6. 16.
meth to me, I will in no wise cast out. Then
But how, Lord, must I consider of thee
coming to thee, that my Faith may be
aright upon thee? Then he said,
Jesus came into the World to save sin-
He is the end of the Law for righteous- 1 Tim. 1. 15
every one that believes. He died for Rom. 10. 4.
, and rose again for our justification: Heb. 7. 24.
d us and washed us from our sins in his 25.
blood. He *is Mediator* betwixt God
he ever liveth to make Intercession for
all which I gathered, that I must

look for Righteousness in his person, ... for satisfaction for my sins by his Blo... that what he did in obedience to his ... ers Law, and in submitting to the ... nalty thereof; was not for himself, but ... him that will accept it for his Salva... and be thankful. And now was my he... full of joy, mine eyes full of tears and m... affections running over with love to ... name, People, and Ways of Jesus Christ.

Chr. This was a Revelation of Christ ... your Soul indeed: but tell me particu... what effect this had upon your Spirit:

Hope. It made me see that all the ... notwithstanding all the Righteou... thereof, is in a state of condemnati... me see that God the Father, tho... be just, can justly justifie the cou... ner: It made me greatly ashamed of ... vileness of my former life, and confou... me with the sense of mine own ... rance; for there never came thought ... my heart before now, that shewed m... the beauty of Jesus Christ. It made me ... holy life, and long to do something ... the Honour and Glory of the Lord J... Yea, I thought, that had I now 1000 g... of blood in my body, I could spill it all ... the sake of the Lord Jesus.

I saw then in my Dream, that *Ho...* looked back and saw *Ignorance*, whom ... had left behind, coming after: *Lo...* he to *Christian, how far yonder ... loitereth behind.*

Chr. Ay, ay, I see him; he care... for our Company.

Hope. *But I wo it would not have ... had he kept pace with us hitherto.*

Chr. That is true, but I warrant you he thinketh otherwise.

Hope. *That I think he doth, but however* Young Ignorance comes up again. Their Talk. *let us tarry for him.* So they did.

Then *Christian* said to him, *Come away man, why do you stay so behind?*

Ign. I take my pleasure in walking alone, even more a great deal than in company unless I like it the better.

Then said *Christian* to *Hopeful*, (but softly) *Did I not tell you he cared not for our company? But however,* said he, *come up, and we will talk away the time in this solitary place.* Then directing his speech to *Ignorance* he said, *Come, how do you? how stands it between God and your Soul now?*

Ignor. * I hope well, for I am always full of good motions, that come into my mind, to comfort me as I walk. * Ignorance's hope and ground of it. Prov. 28.

Chr. *What good motions? pray tell us.*

Ignor. Why, I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

Ign. But I think of them, and desire them.

Chr. *So do many that are never like to come there.* The Soul of the sluggard desires and has nothing.

Ignor. But I think of them, and leave all for them.

Chr. *That I doubt, for leaving of all is a hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and Heaven?*

Ignor. My heart tells me so.

Chr. *The wise man says, He that trusts his own heart is a fool.*

Ign. That is spoken of an evil heart, but mine is a good one.

Chr. *But how dost thou prove that?*

Ignor. It comforts me in hopes of Heaven.

Chr. *That may be through its deceitfulness; for a mans heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.*

Ign. But my heart and life agree together, and therefore my hope is well grounded.

Chr. *Who told thee that thy heart and life agree together?*

Ignor. My heart tells me so.

Chr. *Ask my fellow if I be a Thief: Thy heart tells thee so; Except the Word of God beareth witness in this matter, other testimony is of no value.*

Ign. But is it not a good heart that has good thoughts? And is not that a good life, that is according to Gods commandments?

Chr. *Yes, that is a good heart that hath good thoughts, and that is a good life that is according to Gods Commandments: But it is one thing indeed to have these, and another thing only to think so.*

Ign. Pray, what count you good thoughts and a life according to Gods commandments?

Chr. *There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.*

Ign. What be good thoughts respecting our selves?

Chr. *Such as agree with the Word of God.*

Ignor. When does our thoughts of our selves agree with the Word of God?

Chr. *When we pass the same Judgment upon our selves which the Word passes. To explain my self; The Word of God saith of persons in a natural condition.* There is none righteous, there is none that doth good, *It saith also*, That every imagination of the heart of a man is only evil, and that continually. *And again*, The imagination of mans heart is evil from his Youth. *Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.* Rom. 3. Gen. 6. 2.

Ignor. *I will never believe that my heart is thus bad.*

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on. As the word passeth a Judgment upon our hearts, so it passeth a Judgment upon our ways, and when our thoughts of our hearts and ways agree with the Judgment which the word giveth of both, then are both good, because agreeing thereto.

Ign. *Make out your meaning.*

Chr. Why, the word of God saith, That mans ways are crooked ways, not good, but perverse; It saith they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly and with heart-humiliation thus think, then hath he good thoughts of his own ways, because the thoughts now agree with the judgment of the word of God. Psal. 125. 5. Prov. 2. 13. Rom. 3.

Ign. *What are good thoughts concerning God?*

Chr. Even (as I have said concerning our ways) when our thoughts of God do agree

with what the word ſaith of him. A
that is, when we think of his Being
Attributes as the word hath taught
which I cannot now diſcourſe at large.
to ſpeak of him in reference to us, then
have right thoughts of God, when we thi
that he knows us better than we kn
our ſelves, and can ſee ſin in us, when
where we can ſee none in our ſelves; w
we think he knows our inmoſt thoug
and that our heart, with all its depth
always open unto his eyes: Alſo when
think that all our righteouſneſs ſtinks
moſt vile, and that therefore he cannot
bide to ſee us ſtand before him in any
fidence, even in all our beſt performan

Ign. *Do you think that I am ſuch a fool
to think God can ſee no farther than I?
that I would come to God i' th' beſt of my
formances?*

Chr. Why how doſt thou think in
matter?

Ign. *Why, to be ſhort, I think I muſt belie
in Chriſt for Juſtification.*

Chr. How? Think thou muſt believe
Chriſt, when thou ſeeſt not thy need
him? Thou neither ſeeſt thy original
actual Infirmities, but haſt ſuch an Opini
of thy ſelf, and of what thou doeſt,
plainly renders thee to be one that d
never ſee a neceſſity of Chriſts perſo
Righteouſneſs to juſtifie thee before G
How then doeſt thou ſay, I believe
Chriſt?

Ign. *I believe well enough for all tha*

Chr. How doſt thou believe?

Ign. *I believe that Chriſt died for ſi*

...hat I shall be justified before God from ...Curse, through his gracious acceptance of ...obedience to his Law. Or thus, Christ makes ...Duties that are Religious, acceptable to his ...r by virtue of his Merits, and so shall I be ...ed.

... Let us give an answer to this con- ...of thy *Faith*, 1. Thou believest with ...stical faith, for this faith is no where ...ed in the Word. 2. Thou believest ... false Faith, because it takest Justi- ...n from the personal Righteousness ...rist, and applies it to thy own. 3. This ...aketh not Christ a Justifier of thy ..., but of thy actions; and of thy ... for thy actions sake, which is false. ...erefore this faith is deceitful, even ... will leave thee under wrath, in the ... God Almighty. For true Justifying ...puts the soul (as sensible of its lost ...ion by the Law) upon flying for re- ...unto Christs Righteousness: (which ...teousness of his is not an act of grace, ...ich he maketh for Justification, *thy* ...ente accepted of God; but *his* per- ...obedience to the Law in doing and ...ing for us, what that required at our ...) This righteousness, I say, true ...accepteth; under the skirt of which ...oul being shrouded, and by it, pre- ...d as spotless before God, it is accep- ...and acquit from condemnation.

The faith of Ignorance.

...*What! would you have us trust to what ... in his own person has done without us? ...onceit would loosen the reins of our lust, ...lerate us to live as we list. For what ... how we live if we may be justified by*

Christs personal righteousness from all, and we believe it,

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what Justifying righteousness is, and as *Ignorant* how to secure thy Soul through the faith of it from the heavy wrath of God. Yea, thou also art *Ignorant* of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, Ways and People, and not as thou *Ignorantly* imagineſt.

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignorance thought with himself.

Ign. *What? you are a man for Revelations: I believe that what both you, and all the rest you say about that matter, is but the fruit of distracted brains.*

Hope. Why man! Christ is so hid from God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveal him to them.

Ign. *That is your Faith, but not mine; yet mine, I doubt not, is as good as yours: though I have not in my head so many whimsies as you.*

Chr. Give me leave to put in a word. You ought not so slightly to speak of this matter: For this I will boldly affirm (even as my good companion hath done) that no man can know Jesus Christ but by revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his Mighty Pow-

ing of which Faith, I perceive, poor
rance, thou art ignorant of. Be awak-
then, see thine own wretchedness, and
to the Lord Jesus; and by his righteous-
s, which is the righteousness of God, (for
himself is God) thou shalt be delivered
condemnation.

Ignor. You go so fast, I cannot keep pace
you: do you go on before, I must stay *The Talk broke up.*
while behind.

Then they said;

Ignorance, *wilt thou yet foolish be,*
Slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
The long the evil of thy doing so.
Remember, Man, in time, stoop, do not fear,
Good counsel taken well, saves: therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) *I'll warrant thee.*

Then *Christian* addressed thus himself
his fellow.

Chr. Well come my good *Hopeful*, I per-
ve that thou and I must walk by our
es again.

So I saw in my Dream, that they went
pace before, and *Ignorance* he came
ling after. Then said *Christian* to his
panion. *It pities me much for this poor*
an: it will certainly go ill with him at last.

Hope. Alas, there are abundance in our
n in this condition; whole families,
whole Streets, (and that of Pilgrims
) and if there be so many in our parts,
many think you must there be in the
where he was born?

Chr. *Indeed the word saith,* He hath blin-
his eyes, lest they should see, &c.

But now we are by our selves, what do you think of such Men? have they at no time, think you, convictions of sin, and so consequently fear that their state is dangerous?

Hope. Nay, do you answer that question your self, for you are the elder man.

Chr. *Then I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.*

The good use of fear.

Hope. I do believe, as you say, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage.

Chr. *Without all doubt it doth, if it be right; For so says the Word,* The fear of the Lord is the beginning of Wisdom.

Job 28. 29. Psal. 111. 10. Prov. 1. 7. & 9. 10. Luke 12. 5.

Hope. How will you describe right fear?

Chr. *True or right fear is discovered by three things.*

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the Soul a great Reverence of God, his word and Ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its Peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said, I believe you have said the truth. Are we now almost got past the Inchanted Ground?

Chr. *Why art thou weary of this discourse?*

Hope. No verily, but that I would know where we are.

Chr. *We have not now above two Miles further to go thereon. But let us return to our matter.* * *Now the ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.*

Why ignorant Persons stifle convictions.

* *In general.*

Hope. How do they seek to stifle them?

Chr.* 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them as things that directly tend to their Overthrow. 2. They also think that these fears tend to the spoiling of their Faith, when, (alas for them, poor men that they are they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in dispite of them, wax presumptuously confident. 4. They see that those fears tend to take away, from them their pitiful old self-holiness, and therefore they resist them with all their might.

* 2. *Particular.*

Hope. I know something [illegible] before I knew my [illegible]

Chr. *Well, we will* [illegible] *Neighbour* Ignorance *by* [illegible] *another profitable question.*

Hope. With all my heart, but you shall begin.

Chr. *Well then, Did you not* [illegible]

years ago, one Temporary *in your parts, who was a forward man in Religion then?*

Where he dwelt.

Hope. Know him! yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turnback*.

Chr. *Right, he dwelt under the same roof with him, Well, that man was much awakened once.* * *I believe that then he had some sight of his sins, and of the wages that were due thereto.*

* *He was a worldly man.*

Hope. I am of your mind; for (my house not being above three miles from him) he would oft times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see, it is not every one that cries, *Lord, Lord.*

Chr. *He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one* Save-self, *and then he became a stranger to me.*

Hope. Now since we are talking about him, let us a little enquire into the reason of the sudden back-sliding of him and such others.

Chr. *It may be very profitable, but do you begin.*

Reasons why worldly men go back.

Hope. Well then, there are in my Judgment four reasons for it.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoketh them to be religious ceaseth: Wherefore they naturally return to their own course again; even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all;

not that he doth this of a free mind (if we may ſay a Dog has a mind) but becauſe it troubleth his ſtomach; but now when his ſickneſs is over and ſo his ſtomach eaſed, his deſires being not at all alienated from his vomit, he turns him about, and licks up all. And ſo it is true which is written, *The Dog is turned to his own vomit again.* 2 Pet. 2. 22.

Thus, I ſay, being hot for Heaven, by virtue only of the ſenſe and fear of the torments of Hell as their ſenſe of Hell, and the fear of damnation chills and cools, ſo their deſires for Heaven and Salvation cool alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for Heaven and Salvation cool alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for Heaven and Happineſs die, and they return to their courſe again.

2. Another reaſon is, they have ſlaviſh fears that do over-maſter them; I ſpeak now of the fears that they have of men: *For the fear of men bringeth a ſnare.* So then, Prov. 29. 25. though they ſeem to be hot for heaven, ſo long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themſelves to ſecond thoughts, namely, this 'tis good to be wiſe, and not to run (for they know not what) the hazard of loſing all; or at leaſt, of bringing themſelves into unavoidable and unneceſſary troubles, and ſo they fall in with the World again.

3. The ſhame that attends Religion, lies alſo as a block in their way; they are proud and haughty, and Religion [illegible]

low and contemptible: Therefore when they have loſt their ſenſe of Hell, and Wrath to come, they return again to their former courſe.

4. *Guilt*, and to meditate terror, are grievous to them; they like not to ſee their miſery before they come into it. Though perhaps the ſight of it firſt, if they loved that ſight might make them fly whither the righteous fly and are ſafe; but becauſe they do, as I hinted before, even ſhun the thoughts of guilt and terror: Therefore when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuſe ſuch ways, as will harden them more and more.

Chr. *You are pretty near the buſineſs for the bottom of all, for want of a change in their mind and will. And therefore they are but like the Felon that ſtandeth before the Judge, he quakes and trembles, and ſeems to repent moſt heartily, but the bottom of all is, the fear of the Halter, not that he hath any deteſtation of the offences, as is evident, becauſe, let but this man have his liberty and he will be a Thief, and ſo a Rogue ſtill, whereas, if his mind was changed, he would be otherwiſe.*

Hope. Now I have ſhewed you the reaſons of their going back, do you ſhew me the manner thereof.

Chr. *So I will willingly.*

1. They draw off their thoughts all that they may, from the remembrance of God, Death and Judgment to come.

2. Then they caſt off by degrees private Duties, as Cloſet prayer, curbing them

Watching, ſorrow for Sin, and the like.

3. Then they ſhun the company of live- and warm Chriſtians.

4. After that they grow cold to public ty, as Hearing, Reading, Godly confe- e, and the like.

5. Then they begin to pick holes, as we in the coats of ſome of the Godly, and t develiſhly, that they may have a ſeem- colour to throw Religion (for the ſake ſome infirmity they have ſpied in them) hind their backs.

6. Then they begin to adhere to, and ſociate themſelves with carnal, looſe and anton men.

7. Then they give way to carnal, and anton diſcourſes in ſecret; and glad are ey if they can ſee ſuch things in any that re counted honeſt, that they may the more boldly do it through their example.

8. After this, they begin to play with lit- le ſins openly.

9. And then being hardened, they ſhew themſelves as they are. Thus being launched in into the gulf of miſery, unleſs a mira- le of Grace prevent it, they everlaſtingly periſh in their own deceivings.

Now I ſaw in my Dream, that by this time the Pilgrims were got over the Inchanted ground, and entering into the Country of *Beulah* whoſe Air was very ſweet and pleaſant, the way lying directly through it, they ſolaced themſelves there for a ſeaſon. Yea, here they heard continually the ſinging of Birds, and ſaw every day the flowers appear in the Earth; and heard the voice of the Turtle in the Land. In this

Cant. 2. 10, 11, 12.

Country

Country the Sun shineth night and day; wherefore this was beyond the Valley of the *shadow of Death*, and also out of the reach of *Giant Despair*, neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to; also here met them some of the inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the borders of Heaven. In this Land also the Contract between the Bride and the Bridegroom was renewed: yea, here, *as the Bridegroom rejoiceth over the Bride, so did their God rejoyce over them.* Here they had no want of Corn and Wine; for in this place they met abundance of what they had sought for in all their Pilgrimages. Here they heard voices from out of the City, loud voices, saying, *Say ye to the Daughter of Zion, Behold thy Salvation cometh, behold his reward is with him.* Here all the Inhabitants of the Country called them *the Holy People, the Redeemed of the Lord; sought out, &c.*

Angels.

Isa. 62. 5. ver. 8.

Ver. 11.

Ver. 12.

Now as they walked in this Land, they had more rejoycing than in parts more remote from the Kingdom, to which they were bound; and drawing near to the City, they had yet a more perfect view thereof; it was builded of Pearls and precious Stones; also the streets thereof were paved with Gold; so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian*, with desire fell sick, *Hopeful* also had a fit or two of the same Disease: Wherefore here they lay by it a while, crying out because of their pangs; *If you see my Beloved, tell him that I am sick of love.*

But being a little strengthned, and better able to bear their sickness, they walked on their way; and came yet nearer and nearer, where were Orchards, Vineyards and Gardens, and their Gates opened into the High-way. Now as they came up to these places, behold the Gardner stood in the way, to whom the Pilgrims said, whose goodly Vineyards and Gardens are these? He answered, They are the Kings, and are planted here for his own delight, and also for the solace of Pilgrims; So the Gardner had them into the Vineyards, and bid them refresh themselves with the dainties; he also shewed them there the Kings Walks and the Arbours where he delighted to be; and here they tarried and

Luk. 23. 24.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardner said even to me, wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so extreamly glorious, that they could not, as yet with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light. Rev. 21, 28. 1 Cor. 3, 18.

These Men asked the Pilgrims whence they came? and they told them. They also asked them, where they had lodged, what difficulties, and dangers, what comforts, and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would, but said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight therefore of this River, the Pilgrims were much stunned, but the men that went with them, said, you must go through, or you cannot come at the Gate. *Death.*

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to despond in his mind, and looked this way and that, but no way could be found [illegible] by which they might escape the River. Then they asked the men if the waters were all of a depth? [illegible] said no; yet they could not help them in that [illegible] for, said they, *You shall find it deeper or shallower, [illegible] Relative in the Mind of the place.* *Death is no welcome to Nature, though by it we pass out of this World into Glory.* 1 Cor. 15. [illegible]

They then addressed themselves to the Water, and entering, *Christian*, began to sink, and crying out to his good friend *Hopeful*; he said, I sink in deep waters, the Billows go over my head, all his Waves go over me, *Selah*.

Then said the other, be of good chear my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of Death hath compassed me about, I shall not see the Land that flows with Milk and Honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should dye in that River, and never obtain entrance in at the Gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observ'd, that he was troubled with apparitions of Hobgoblins and evil Spirits; for ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brother's Head above water, yea sometimes he would be quite gone down, and then ere a while would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate and Men standing by to receive us, but *Christian* would answer, It is you they wait for; You have been *Hopeful* ever since I knew you; and so have you, said he to me. Ah, Brother, said he, surely, If I were right, he would now arise to help me, but for my sins he hath brought me into the Snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream that *Christian* was got

in

while; to whom also *Hopeful* added this word, *good cheer, Jesus Christ maketh thee whole.* And with that *Christian* brake out with a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee.* Then they both took courage, and the Enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon, and so it followed, that the rest of the River was but shallow; Thus they got over. Now upon the bank of the River on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the River, they saluted them saying. *We are Ministring Spirits, sent forth to Minister for those that shall be heirs of salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their *mortal* Garments behind them in the River: for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed, was higher than the clouds. They therefore went up through the Region of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The Angels do wait for Saints.

They have put off mortality.

The talk that they had with the shining Ones, was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion*, the heavenly *Jerusalem*, the innumerable company of *Angels*, and the Spirits of just men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never fading fruits thereof. And when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again, such things as you saw when you were in the lower Region upon the earth, to wit, sorrow, sickness, affliction, and death; *for the former things are passed away.* You are going now to *Abraham*, to *Isaac* and *Jacob*, and to the Prophets; men that God hath taken away from the

Heb. 12. 22, 23.
Rev. 21. 4.
Rev. 2. 7.
Rev. 22. 5.
Isa. 57. 1, 2.
Isa. 65. 17.

the

Now, now look how the holy Pilgrims ride,
Clouds are their Chariots, Angels are their Guid
Who would not here for him all hazards run,
That thus provides for his when this world's done!

...ne, and that are now resting upon their ... walking in his Righteousness. The ... asked, what must we do in the holy place. ... it was answered, you must there receive the ... of all your toil, and have joy for all your ..., you must reap what you have sown, even ... of all your Prayers and Tears, and Suffer- ... the King by the way. In that place you must ... Crowns of Gold, and enjoy the perpetual sight ... visions of the *Holy One, for there you shall see him* ... There also you shall serve him continually ... praise, with shouting and thanksgiving, whom ... desired to serve in the World, though with much ... ulty, because of the infirmity of your flesh. There ... eyes shall be delighted with seeing, ... your ears with hearing the pleasant voice of ... mighty One. There you shall enjoy your ... again; that are gone thither before you, ... there you shall with joy receive, even ... one that follows into the Holy place after you. ... also you shall be cloathed with Glory and ..., and put into an equipage fit to ride out with ... King of Glory. When he shall come with sound ... Trumpet in the Clouds, as upon the Wings of the ..., you shall come with him, and when he shall ... upon the Throne of Judgment, you shall sit by him; ... and when he shall pass Sentence upon all the ... ers of iniquity, let them be Angels or men, you ... shall have a voice in that Judgment, because they ... his and your enemies. Also when he shall again ... to the City, you shall go too, with sound of ... pet, and be ever with him.

Now while they were thus drawing towards the ... behold a company of the Heavenly Host came ... meet them: To whom it was said, by the o- ... two shining Ones; These are the men that have ... our Lord, when they were in the World, and ... have left all for his holy Name, and he hath sent ... fetch them, and we have brought them thus far ... desired Journey, that they may go in and look ... Redeemer in the face with Joy. Then the Hea- ... Host gave a great shout, saying, *Blessed are they ... are called to the Marriage Supper of the Lamb.* ... came out also at this time to meet them, several ... Kings Trumpeters, cloathed in white and shi- ...ing

Gal. 6. 7.

Joh. 3. 2.

1 Thes. 4. 13, 14, 15, 16. Jud. 14. Dan. 7. 9, 10. 1 Cor. 6. 2, 3.

ning Raiment, who with melodious noises, and [illegible] made even the Heavens to echo with their [illegible] These Trumpeters saluted *Christian* and his Fellow [illegible] ten thousand welcomes from the World: and this [illegible] did with shouting and sound of Trumpet.

This done, they compassed them round on [illegible] side: Some went before, some behind, and some [illegible] the right hand, some on the left (as it were to [illegible] them through the upper Regions) continually sou[illegible] as they went, with melodious noise, in notes on [illegible] so that the very sight was to them that could be[illegible] it, as if Heaven it self was come down to meet [illegible] Thus therefore they walked on together, and as [illegible] walked, ever and anon these Trumpeters even [illegible] joyful sound, would by mixing their Musick [illegible] looks and gestures, still signifie to *Christian* and [illegible] Brother, how welcome they were into their com[illegible] ny, and with what gladness they came to meet [illegible] and now were these two men, as it were in He[illegible] before they came at it; being swallowed up with [illegible] sight of Angels; and with hearing of their melod[illegible] notes. Here also they had the City it self in view [illegible] they thought they heard all the Bells therein to [illegible] to welcome them thereto: but above all, the wa[illegible] and joyful thoughts that they had about their [illegible] dwelling there, with such company, and that for [illegible] ver and ever; Oh! by what tongue or pen can the [illegible] glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, the[illegible] were written over it in Letters of Gold, *Blessed [illegible] they that do his Commandments, that they may [illegible] right to the Tree of Life; and may enter in through [illegible] Gates into the City.*

Then I saw in my Dream, that the shining men [illegible] [illegible] at the Gate; the which when they did [illegible] [illegible] above looked over the Gate, to wit, [illegible] [illegible] and *Elijah*, &c. to whom it was said, The[illegible] [illegible] come from the City of *Destruction*, [illegible] [illegible] to the King of this place [illegible] [illegible] gave in unto them each m[illegible] [illegible] which they had received in the [illegible] [illegible] those therefore were carried in to the [illegible] who when he had read them, said, where [illegible] [illegible] to whom it was answered, they are [illegible] [illegible] the Gate. The King then comma[illegible]

Open the Gate, *That the righteous Nation*, said he, *that* Isa. 26. 2.
keepeth Truth, may enter in.

Now I saw in my Dream, that these two men went in at the Gate; and lo, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns & gave them to them; the Harps to praise withal, and the Crowns in token of honour: Then I heard in Dream, that all the Bells in the City rang again for my joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory and Power be to him that sitteth upon the Throne, and to the Lamb for ever and ever.* Rev. 5. 13.

Now just as the Gates were opened to let in the 14.
men, I look'd in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with Crowns on their heads, Palms in their hands and gold [illegible] to sing praises withal.

There were also of them that had wings, [illegible] answered one another without intermission, [illegible] *holy, holy, holy is the Lord.* And after that, they [illegible] the Gates, which when I had seen I wished [illegible] among them.

Now while I was gazing upon all these things, I turned my head to look back and saw *Ignorance* [illegible] up to the River-side: but he soon got over, and [illegible] without half that difficulty which the other two [illegible] mes with. For it happened, that there was [illegible] that place one *Vain-hope*, a Ferry-man, that with [illegible] *Boat* helped him over; so he, as the other, I [illegible] ascend the hill to come up to the Gate, only he [illegible] alone; neither did any man meet him with [illegible] encouragement, When he was come up to the [illegible] he looked up to the Writing that was above [illegible] then began to knock, supposing that entrance [illegible] have been quickly administred to him: but [illegible] asked by the men that looked over the top [illegible] Gate, whence come you? and what would you [illegible] answered, I have eat and drank in the [illegible] the King, and he has taught in our Streets [illegible] asked him for his certificate, that they might [illegible] and shew it to the King; so he fumbled in [illegible] for one, and found none: Then said they [illegible]

you [illegible] but the man answered never a word. [illegible] they told the King, but he would not come down [illegible] for him, but commanded the two shining Ones [illegible] imprisoned *Christian* and *Hopeful* to the City, [illegible] out, and take *Ignorance*, and bind him hand and [illegible] and have him away. Then they took him up [illegible] carried him through the Air, to the door that I [illegible] in the side of the hill, and put him in there. [illegible] I saw that there was a way to hell, even from [illegible] Gates of Heaven, as well as from the City of [illegible] Struction. So I awoke, and beheld it was a Dream.

The Conclusion.

Now Reader I have told my Dream to the
See if thou canst interpret it to me;
thy self, or Neighbours, but take heed
interpreting: for that, instead,
[illegible] good, will but thy self abuse,
[illegible] interpreting, evil ensues.
[illegible] heed also, that thou be not extream,
[illegible] playing with the out-side of my dream:
[illegible] my figure, or similitude,
[illegible] into a laughter, or a feud,
[illegible] for Boys and fools? *but as for thee*
[illegible] thou the substance of my matter see.
[illegible] by the curtains; look within my Veil;
[illegible] up my Metaphors, and do not fail;
[illegible], if thou seekest them such things to find
[illegible] will be helpful to an honest mind.
[illegible] of my Dross *thou findest there, be bold*
[illegible] away, but yet preserve the Gold,
[illegible] if my Gold be wrapped up in Ore?
[illegible] throws away the Apple for the Core.
[illegible] if thou shalt cast all away as Vain,
[illegible] now not but 'twill make me dream again.

THE END.